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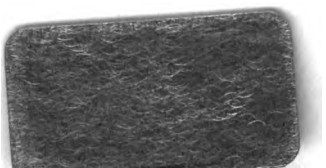

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GREEK PROSE COMPOSITION

Exercises for Writing

CONNECTED GREEK PROSE

WITH

INTRODUCTORY NOTES ON SYNTAX AND IDIOM AND RULES FOR CASES AND ACCENT

BY

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Scribendum quam diligentissime et quam plurimum.
QUINTILIAN

THIRD EDITION, REVISED AND ENLARGED

ALLYN AND BACON
Boston and Chicago

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PREFACE TO THIRD EDITION.

In this edition thirty pages of new exercises have been added. These are based upon the text of Herodotus and Lysias, the reference being printed before each exercise. It is taken for granted that students will have the Greek text of these authors either during or before their Freshman year. Although there are obvious advantages in translating into Greek and Latin in connection with the text of the original, it is difficult to attain to much freedom of expression without introducing some words not found in the text. The experiment is therefore made in these exercises (Nos. LXXI.–C.) of combining the Greek text with the words already found in the vocabularies, adding, where necessary, an occasional word in the foot-notes.

It is hoped that this compromise will commend itself. Where the Greek original has been more closely followed it was desired to concentrate attention upon change from direct to indirect discourse, dialectic peculiarities, etc.

Although Herodotus has been selected primarily because so generally read, the transference of Ionic to Attic may perhaps be justified, if it be necessary, by an appeal to Dionysius of Halicarnassus (De Comp. Verb. iii. and iv.).

The book has been revised throughout.

The references to Goodwin's Grammar have been altered to conform to the new edition (1893).

F. G. A.

WILLIAMSTOWN, February, 1895.

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PREFACE TO SECOND EDITION.

The unexpected necessity of issuing a second edition of this book within a year of its publication, and at short notice, has precluded any material change or addition.

Some oversights, omissions, and obscurities have been noticed, and changes made accordingly.

As the term "Articular Infinitive" may be new to some who use the book, the author refers to Professor Gildersleeve's original discussion of the subject in the "Transactions of the American Philological Association," 1878, and in the "American Journal of Philology," Vol. III. p. 193, etc.

A few references have been inserted to Professor Goodwin's invaluable new edition (1890) of the "Greek Moods and Tenses."

The author wishes to express his thanks to Professor Gildersleeve for his criticism of the present edition, and also to Professor M. W. Humphreys of the University of Virginia.

F. G. A.

BALTIMORE, October, 1890.

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PREFACE.

THIS book has grown out of the author's personal experience in the class-room. It is for use in writing *connected* Greek prose, and is intended to be used weekly, or semi-weekly, parallel with the daily recitations in reading Xenophon and other authors.

There is pre-supposed on the part of the student a knowledge of the forms of the language and of the principal parts of the more common irregular verbs. If he *knows* these, he will *not have to refer to any other book* in preparing his exercises. References are given, however, throughout the introductory matter to the grammars of Goodwin and of Hadley & Allen, and from them some of the examples have been taken without further acknowledgment.

The 'Notes' on idiomatic uses of article, participle, etc., will, it is hoped, be useful to all students. The introduction to Syntax includes the most essential peculiarities in the use of the Moods and Tenses. The study of this part may, at the discretion of the teacher, be postponed for use in connection with Part II. of the exercises. Attention is

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especially called to the 'Table of Syntax,' pp. 58–61. It is intended for frequent reference after the preceding sections have been studied.

The 'Rules for Cases' are added, because the author believes that the student should be required to commit to memory the main uses of the cases with examples.

The 'Rules of Accent,' it is hoped, will stimulate students to the mastery of what is often neglected as a too difficult or unnecessary task. The large print should be learned first and the foot-notes afterwards as fast as interest is excited. It can now no longer be urged by teachers that the study of accent may be neglected by the student without detriment to the quality of his work. Recent publications on the subject emphasize the organic connection of the accent with word formation and lead to the hope of still further developments in the future.

The exercises in Part I. are to be written in connection with the 'Special Vocabularies.'[1]

It is recommended that the student commit these to memory, one at a time, in connection with the exercises on the respective subjects. If this is done, extra oral exercises upon them may easily be made in the class-room. Nos. I. and III. (end) are in-

[1] The arrangement of these vocabularies according to subjects follows in part a book used in French schools ('Les Mots Grecs, groupés d'après la forme et le sens,' par Michel Bréal et Anatole Bailly, Paris, 1884), but poetical or rare words have been excluded unless introduced for especial reasons.

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serted as suggestions for oral work. The necessary baldness of the matter may be overlooked if it serves to fix in the memory a nucleus of a vocabulary and to give a little freedom in expressing even simple sentences in Greek.

Part II. of the exercises is somewhat more difficult, and has copious references to the Syntax. The exercises are based on selections from Greek authors, partly with the intention of giving the young student a slight introduction to the subject matter of various writers.

Part III. is for more advanced students, and is less freely annotated. The original passages, in this part, may with advantage be indicated to the student for parallel reading to familiarize him with the style and vocabulary of the Greek authors.

The 'General Vocabulary' includes all the words used in the three parts, except expressions given in notes and those in the 'Special Vocabularies': the latter, however, are referred to in each instance. The present indicative of verbs is usually given, but the present infinitive is preferred sometimes, e.g. to distinguish between *παρεῖναι* and *παριέναι*. The aorist tense in best use is sometimes added; and in deponent verbs the aorist in use, whether middle or passive, is usually given. (See Veitch, 'Greek Verbs Irregular and Defective.')

The author wishes to acknowledge that his use of Sidgwick's 'Greek Prose Composition' has suggested

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the elaboration of the 'Table of Syntax' and of some other features of this book.

He takes pleasure also in acknowledging the kind assistance and suggestions of Mr. George G. Carey, of Baltimore, and of Prof. Edw. H. Spieker, of the Johns Hopkins University, in the revision of portions of the manuscript.

In connection with a subject hitherto so much neglected, it may be worth while to mention some of the works most frequently used in preparing the sections on Accent. For some of the rules the author alone is responsible.

1. A Practical Introduction to Greek Accentuation, by Henry W. Chandler, M. A. (2d ed., Oxford, 1881).
2. Allgemeine Lehre vom Accent der Griechischen Sprache, von D. Carl Göttling.
3. Ausführliche Grammatik der Griechischen Sprache, von Dr. Raphael Kühner.
4. Vergleichendes Accentuationssystem des Sanskrit und Griechischen, von Franz Bopp.
5. Redetheile im Griechischen und Lateinischen, von Leopold Schröder.

To Professor Bloomfield's articles reference is made in the foot-notes.

F. G. A.

BALTIMORE, *November*, 1889.

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GREEK PROSE COMPOSITION.

NOTES ON IDIOM AND SYNTAX.

§ 1. Conjunctions and Particles in Independent Sentences (H. §§ 1036–1051).

For temporal conjunctions, etc., used in dependent clauses, see § 51.

IN writing connected Greek prose, the first thing necessary to notice is the use of the conjunctions and connective particles. In English, sentences often follow each other abruptly without connecting particles. In Greek this is seldom the case. Thus, in beginning a story, we say: 'There was once.' The Greek often says: ἦν γάρ ποτε, '*for* there was once.'

It will therefore be a safe rule in writing Greek, *always to begin each clause with a conjunction or particle.* Often there will be more than one.

In the English exercises which follow, this peculiarity of the Greek will be largely taken for granted, so that the student will have to insert the proper particles and conjunctions. Some of these particles cannot stand first in a clause, but must come after one or more words; e. g. Ξενοφῶν οὖν: οὗτοι δέ. The

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sign † will be prefixed to these postpositive words in the list given below.

Caution: The conjunction is suppressed when one of two finite verbs is translated into Greek by a participle.

'But Xenophon interrupted him in the midst (and) said as follows,' ὁ *μέντοι* Ξενοφῶν *μεταξὺ ὑπολαβὼν* ἔλεξεν ὧδε, Anab. III. i. 27. With this compare —

'Cleanor rose (and) said as follows,' Κλεάνωρ *ἀνέστη καὶ* ἔλεξεν ὧδε, Anab. III. ii. 3; this latter might have been written Κλεάνωρ *ἀναστὰς* ἔλεξεν ὧδε.

The most common connectives are those meaning *and, but, for.* These and a few other common words are given in § 2.

In reading Greek the student should always notice the connection of sentences. If he would make a list of conjunctions and particles in a few pages of Greek previously read, he would soon form the habit and gradually familiarize himself even with the more difficult ones.

§ 2. Particles and Conjunctions used in Independent Sentences.

And; καί, † δέ (less often enclitic † τε).

But; ἀλλά, † δέ (with or without † *μέν* in a preceding clause).

Therefore; † οὖν, † τοίνυν, ὥστε.

Yet; however; † μέντοι.

For; † γάρ.

Also; even; καί.

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Not even ; οὐδέ.
And not (after a negative clause) ; οὐδέ.
Not . . . nor ; οὐ(κ) . . . οὐδέ.
Neither . . . nor ; οὔτε . . . οὔτε.
When μή is the proper negative (see § 18), use μήτε, μηδέ, etc.

It will be noticed that these Greek words have more than one translation.

† μέν . . . † δέ are used to contrast words and clauses. With them the article is often equivalent to a pronoun. 'Indeed;' 'on the one hand . . . on the other,' are generally awkward, and over-translate the idea. They may often be rendered into English by emphasizing the words to which they are attached.

ὁ μὲν οὐδὲν, ὁ δὲ πολλὰ κερδαίνει, '*one* man gains nothing, *another* (gains) much.'
τοτὲ μὲν . . . τοτὲ δέ, 'at *one* time . . . at *another*.'
ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, 'he spoke thus, but Tissaphernes when he heard,' Anab. II. iii. 24.

It must be noticed that μέν does not connect its clause with what precedes, but *looks forward* to what follows. Therefore some other particle (like οὖν) is needed with it to connect the sentence with what goes before: e. g. οἱ μὲν οὖν πρῶτοι, Anab. II. ii. 17.

ὁ δέ is often used meaning 'and he,' 'but he,' without preceding ὁ μεν.

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δή is one of the most frequent particles, and at the same time one of the most difficult to render. It may imply simply a gesture, an intonation of the voice, or the emphasis of another word. It often gives to conjunctions an ironical force. It may sometimes be rendered 'accordingly,' 'so then,' 'now,' 'you see,' 'in particular,' 'in truth.' Cf. H. § 1037.

ἀλλά means 'but,' or, in beginning a speech or sentence, 'well!' 'why!'

καί means 'and,' 'also,' 'even.'

† δέ means 'and,' 'but.'

† γάρ means 'for,' 'since.' It often implies something easily inferred from the context: (yes) 'for'; (no) 'for,' etc. This is especially frequent with καὶ γάρ and ἀλλὰ γάρ, as, Soph., *O. T.*, 338, 339: —

(ΤΕΙΡ.) . . . ἐμὲ ψέγεις.
(ΟΙΔ.) τίς γὰρ . . οὐκ ἂν ὀργίζοιτο;
TEIRESIAS. '. . . You blame me.'
OEDIPUS. (Yes, I do, or, I do indeed), 'for who would not grow angry?'

καὶ γὰρ καὶ καπνὸς ἐφαίνετο, 'and' (they knew the king was near,) 'for smoke also appeared,' Anab. II. ii. 15. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν, 'and' (this is clear,) 'for while there was war,' II. vi. 2. καὶ γὰρ οὖν φιλίᾳ μὲν ἑπομένους οὐδέποτε εἶχεν, 'and' (this was natural,) 'for he had none following him from friendship,' II. vi. 13.

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ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα, 'but' (enough of talk,) 'for it is now time also to be doing,' Anab. III. ii. 32.

To introduce *dependent* clauses, use the regular temporal and causal conjunctions meaning *when*, *while*, *since*, *before*, *because*, etc. (see §§ 48 and 51), or use genitive absolute or other participial forms.

§ 3. THE ARTICLE.

There is no indefinite article in Greek. English *a* (*an*) must therefore usually be omitted in translating; e.g. ποταμός, 'a river.' The indefinite τὶς (*quidam*) is used when the author has in mind some particular person or thing, but does not name it; e.g. γυνή τις ὄρνιν εἶχεν, 'a (certain) woman had a hen.'

The Definite Article, English 'the.' (G. §§ 941 ff. H. § 656 ff.)

The student who has learned to dispense with the definite article in Latin must be cautioned to return to English usage and regularly translate 'the' by ὁ, ἡ, τό.

Some peculiarities of omission and usage may be noted.

(*a*) **Class-names** (generic) and **Abstract Nouns** often take the article; e.g. 'man,' ὁ ἄνθρωπος or οἱ ἄνθρωποι, 'virtue,' ἡ ἀρετή, 'justice,' ἡ δικαιοσύνη.

(*b*) With **Proper Names** the article may be omitted just as in English: Κῦρος, 'Cyrus,' Ξενοφῶν, 'Xenophon;' but it is often used, especially to mark them as 'the well-known,' or 'the above-mentioned.' ὁ Σωκράτης, 'Socrates' (the well-known).

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(*c*) The definite article is generally used where we employ the possessive *his, hers,* etc., provided the connection is clear; e. g. ἔρχεται πρὸς τὸν πατέρα, 'she comes to her father.'

§ 4. **Position of the Article.** (G. §§ 959–980. H. §§ 666–668).

(*a*) **Attributive** position. When a noun has *any limiting word,* whether *an adjective or a genitive,* the definite article, if used at all, must immediately precede, not the noun, but the limiting genitive, adjective, or adverb.

Hence we can say, ὁ κακὸς ἀνήρ, ὁ ἀνὴρ ὁ κακός, ἀνὴρ ὁ κακός, all meaning 'the bad man.'

The three positions are given above in the order of their frequency.

ἡ ἐπὶ τὴν ἀκρόπολιν φέρουσα ὁδός, or ἡ ὁδὸς ἡ ἐπὶ τὴν ἀκρόπολιν φέρουσα, 'the road leading to the Acropolis.'

αἱ μεγάλαι πόλεις, or (αἱ) πόλεις αἱ μεγάλαι, 'the large cities.'

οἱ ἔνδοθεν ὁπλῖται, 'the hoplites within.'

Often the second position is more natural with an explanatory word or phrase.

οἱ ὁπλῖται οἱ ἔνδοθεν, i. e. 'the ones who are within.'

So above, ἡ ὁδὸς ἡ, etc., 'the one which leads.'

(*b*) **Predicate** position. G. § 142, 3. H. § 670.

If the article is placed *directly before the noun,* and

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there only, the meaning is changed, and the adjective is predicated of the noun. Thus:

κακὸς ὁ ἀνήρ, or ὁ ἀνὴρ κακός, means '*the man* is bad.'

The position is the same whether a copula is used or not.

ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους, 'the Ionian cities were Tissaphernes's.'

But ἦσαν αἱ Τισσαφέρνους πόλεις Ἰωνικαί, 'Tissaphernes's cities were Ionian.'

Attributive position.		*Predicate position.*	
ὁ σοφὸς ἀνήρ ὁ ἀνὴρ ὁ σοφός ἀνὴρ ὁ σοφός	'the wise man.'	ὁ ἀνὴρ σοφός σοφὸς ὁ ἀνήρ	'the man is wise.'

All dependent genitives (*except the personal pronouns and partitives*) may be put in the attributive position. G. § 960. H. § 666, *a*, *b*, *c*.

ὁ ἐμὸς πατήρ or ὁ πατὴρ ὁ ἐμός, 'my father.'

τὸν ἐμαυτοῦ πατέρα or τὸν πατέρα τὸν ἐμαυτοῦ, 'my own father.'

οἱ τῶν Θηβαίων στρατηγοί or οἱ στρατηγοὶ οἱ τῶν Θηβαίων (also the predicate position, οἱ στρατηγοὶ τῶν Θηβαίων), 'the Theban generals.'

The personal pronouns, however, must have the predicate position, e. g. ὁ πατήρ μου, or μοῦ ὁ πατήρ, 'my father.'

αὐτοῦ ἡ οἰκία, 'his (ejus) house' (but ἡ ἑαυτοῦ οἰκία, 'his own (sua) house').

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So also with partitives the predicate position is used, e. g. *ὁ ἥμισυς τοῦ ἀριθμοῦ*, 'the half of the number.'

(*c*) With **Demonstrative Pronouns.** Nouns usually require the article with *οὗτος*, *ἐκεῖνος*, and *ὅδε*. The pronoun then has the predicate position, e. g. *οὗτος ὁ ἀνήρ*, 'this man.' G. §§ 974, 975. H. § 673.

(*d*) The adjectives *μέσος*, 'middle of;' *ἄκρος*, 'top of;' *ἔσχατος*, 'last of;' take the predicate position.

μέση ἡ πόλις, 'the middle of the city.' G. § 978, 1, and 2. H. § 671.

(*e*) *αὐτός* in the attributive position means 'same;' in the predicate position it means 'self.'

ὁ αὐτὸς ἀνήρ or *ὁ ἀνὴρ ὁ αὐτός*, 'the same man;' *τὰ αὐτά* (= *ταὐτά*), 'the same things.'

αὐτὸς ὁ ἀνήρ, 'the man himself.'

§ 5. **Article with Adjectives.** (G. §§ 932, 933. H. §§ 621, 622.)

In English we often use with the definite article an adjective alone, leaving the noun understood, e. g. *the gay, the young, the good.* In Greek also this is very frequent with all genders.

οἱ πολλοί, 'the many;' *τὰ ἐπιτήδεια*, 'necessaries;' *οἱ σοφοί*, 'the wise.'

The neuter adjective and article often form an ab-

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stract noun: *τό πονηρόν*, 'evil' (cf. *ὁ πονηρός*, 'the evil one).

So *τὸ ἀληθές*, 'the true,' 'truth' (= *ἀλήθεια*).

Sometimes the article is omitted, *τὸ μέσον* or *μέσον*, 'the middle;' (*τὰ*) *ἀγαθά*, *bona*.

§ 6. **Article with Participles.** (G. § 1560. H. § 966.)

In like manner the participle with the article is used as a noun. The beginner should learn to use this freely. It is especially convenient in translating relative clauses.

ὁ λύσας, 'he who loosed.'

ὁ λυσάμενος, 'he who ransomed.'

ὁ λυθείς, 'he who was released.'

ὁ λελυμένος, 'he who has been set at liberty.'

ὁ λύσων, 'he who is to release.'

ἐπὶ τούτων τῶν ἐλεφάντων τῶν μάλιστα χειροηθῶν (sc. *ὄντων*), '(they mount) upon those elephants which are especially well broken.'

τὰ γιγνόμενα, 'those things which are going on;' *τὰ γεγενημένα*, 'the things which have happened.'

§ 7. **Article with Adverbs and Phrases.** (G. § 952. H. § 600.)

Adverbs and limiting phrases, such as prepositions and their cases, may be used with the article and noun. The noun may be, and frequently is, omitted,

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just as in the case of the article with adjectives or participles.

Χειρίσοφος καὶ οἱ σὺν ἐκείνῳ (στρατιῶται), 'Chirisophus and those with him.'

οἱ ἄνω πολέμιοι, 'the enemy who are above.'

οἱ ἔμπροσθεν, 'those in front.'

ὑπὸ τῶν ὄπισθεν, 'by those in the rear.'

τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, 'he gave orders to those with him,' Anab. IV. iii. 29 (here some word like στρατιώταις is easily supplied).

οἱ δὲ ἄνω . . . ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα, 'the (enemy) above abandon the heights above the river,' Anab. IV. iii. 23.

Here πολέμιοι is easily supplied from ἐπὶ τοὺς ἄνω πολεμίους in the preceding sentence, while ἄκρα might have been omitted, leaving τὰ ὑπὲρ τοῦ ποταμοῦ, 'the (parts) above the river.' So in the next section τὰ πέραν, 'matters on the other side of the river.'

§ 8. The **neuter article** may be put before any part of speech or combination of words, and thus make a *temporary* neuter noun.

τὸ Ξέρξης, 'the word *Xerxes*.'

τὸ εἰ βούλει, 'the expression *if you will*.'

τὸ πόλεως προπαροξύνεται, 'the word πόλεως is proparoxytone.' G. § 955, 2. H. § 600 (*a*).

Caution. Never use the article alone to express *he*, *him*, *she*, *her*, etc. This is a mistake often made because the beginner has seen οἱ μέν, 'these;' οἱ δέ, 'those.' *With these particles* the article may be so

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used, and ὁ δέ, 'and he,' may be used without a preceding ὁ μέν. So also ὁ μέν may be followed by something else than ὁ δέ as a contrast.

§ 9. (*a*) PRONOUNS. Demonstrative; Personal; Reflexive.

The **personal endings of the verb** serve for the unemphatic English pronouns in the nominative case; the **oblique cases of** αὐτός (or of ὁ μέν, ὁ δέ) translate the pronouns of the third person when not in the nominative. G. § 989, 3. H. §§ 261 ff., 677 ff.

When greater emphasis is required, the appropriate pronouns of the first and second persons and ὁ μέν, ἡ μέν, οἱ δέ, etc., are employed.

To give demonstrative meaning we use οὗτος, ὅδε, or ἐκεῖνος. Of these, οὗτος and ὅδε, 'this,' generally refer to what is near; ἐκεῖνος, 'that,' refers to what is more remote.

Notice that οὗτος is the regular antecedent of the relative pronoun.

Difference between οὗτος **and** ὅδε. οὗτος (τοιοῦτος, οὕτως, etc.) often refers to something just said, while ὅδε (τοιόσδε, ὧδε, etc.) refers to what follows, e. g. ταῦτ' εἶπεν, 'thus he spoke;' but τάδε εἶπεν, 'he spoke as follows.'

οὗτος was often used colloquially in direct address.

οὗτος, τί ποιεῖς; 'you there! what are you doing?'

οὗτος, οὐπὶ τοῦ τέγους, κατάβαινε, 'you there on the roof! come down!' cf. Ar. *Nubes*, 1502.

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(*b*) Tables of Personal and Reflexive Pronouns.

	Nom. Case regularly.	Nominative if emphatic.	Gen., Dative, and Accus.
I, we, of me, etc.,	Pers. ending of verb,	*ἐγώ, ἡμεῖς.*	*ἐμοῦ, ἐμοί, ἐμέ, ἡμῶν,* etc.
Thou, you, of you, etc.,	Pers. ending of verb,	*σύ, ὑμεῖς.*	*σοῦ, σοί, σέ, ὑμῶν,* etc.
he, she, it,	Pers. ending of verb,	*ὁ μέν, ἡ μέν, τὸ μέν, ὁ δέ,* etc., or demons. pron.	*αὐτοῦ, αὐτῷ, αὐτόν, αὐτῆς, αὐτῇ,* etc.
they,	Pers. ending of verb.	*οἱ μέν, αἱ μέν, οἱ δέ,* etc.	*αὐτῶν, αὐτοῖς, αὐτούς, αὐτάς,* etc.

Self = *αὐτός.*	Nominative. Reg. Intens.	Nominative (with pronoun added).	
I myself, we ourselves,	*αὐτός, αὐτή,*	*ἐγὼ αὐτός, (αὐτή), ἡμεῖς αὐτοί.*	*ἐμαυτοῦ,* etc., *ἡμῶν αὐτῶν,* etc.
Thou thyself, you yourselves,	*αὐτός, αὐτή,*	*σὺ αὐτός, ὑμεῖς αὐτοί,* etc.	*σεαυτοῦ,* etc., *ὑμῶν αὐτῶν,* etc.
he himself, etc.,	*αὐτός, αὐτή, αὐτό,*	*αὐτός* + demons. pronoun.	*ἑαυτοῦ* or *αὐτοῦ,* etc., *ἑαυτῶν,* etc.

Examples: —

'I saw her,' *εἶδον αὐτήν.* 'I saw her myself,' *αὐτὸς εἶδον αὐτήν.*

'He struck him,' *ἐπάταξεν αὐτόν.* 'She struck herself,' *ἐπάταξεν αὐτήν.*

'His head,' *ἡ κεφαλὴ αὐτοῦ.* 'His own head,' *τὴν ἑαυτοῦ κεφαλήν.*

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'Their house,' *αὐτῶν ἡ οἰκία*. 'These ran, those fought it out,' *οἱ μὲν ἀπέδραμον, οἱ δὲ ἀπεμάχοντο*.

'He smiled and said,' *ὁ δὲ γελάσας εἶπεν*.

§ 10. **Relative Pronouns.** A relative pronoun agrees with its antecedent in gender and number. Its case depends on the construction of its own clause. If the relative is the subject, the verb takes the *person* of the antecedent.

Assimilation or **Attraction.** A very common Greek idiom is the changing of the relative from the accusative case to the case of the antecedent, if the latter happens to be in the genitive or dative.

τῶν στρατιωτῶν ὧν ἔχει (for *οὓς ἔχει*), 'some of the soldiers whom he has.'

τοῖς ἀγαθοῖς οἷς ἔχομεν (for *ἃ ἔχομεν*), 'with the good things which we have.'

This is called assimilation or attraction of case. The antecedent, when easily supplied, may be omitted; it is then represented by its case only.

ἥσθη οἷς εἶδε (as if *τούτοις ἃ εἶδε*), 'he was pleased with what he saw.' G. §§ 1031–1033. H. §§ 993 ff.

§ 11. **'That' in English.**

The beginner must be on his guard in translating the various uses of the word 'that.'

1. '*That* man;' a demonstrative pronoun, *ἐκεῖνος*.

2. 'The book *that* I read;' a relative pronoun, *ὅς, ἥ, ὅ*.

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3. 'He said *that* Cyrus was slain;' either ὅτι (ὡς) + finite verb, or omit and use infinitive.

4. 'I know *that* I am blind;' ὅτι (ὡς) + finite verb, or omit and use nominative of participle.

5. 'He gave orders *that* Orontes should be killed;' omit and use infinitive.

6. 'He runs up *that* he may see;' ἵνα, ὅπως, (ὡς) + subjunctive or optative.

7. 'He runs *so* fast *that* he escapes;' (οὕτως) . . . ὥστε.

Examples: —

1. ἐκείνης τῆς γυναικός, 'of that woman.'

2. τὴν βίβλον ἣν ἀνέγνων, 'the book that I read.'

3. ἔλεγεν ὅτι (ὡς = 'how that') Κῦρος ἀπέθανεν (H.* ἀποθάνοι), or ἔλεγε Κῦρον ἀποθανεῖν, 'he said that Cyrus was killed.'

4. οἶδα ὅτι τυφλός εἰμι or οἶδα τυφλὸς ὤν, 'I know that I am blind.'

5. τοῦτον ἐκέλευσα πάντα σημαίνειν ἐμοί, 'I gave orders that this one should tell me all,' or 'I ordered him to tell.'

6. ἀποκτείνει με . . . ἵνα αὐτὸς τὸν χρυσὸν ἔχῃ (cf. Eur. *Hec.* 27), 'he slays me that he may himself have the gold.'

7. οὕτως ταχέως ἔτρεχεν ὥστε ἀπέφυγε, 'he ran so fast that he escaped.'

§ 12. **Participles.** (G. §§ 1557 ff. H. §§ 965–987.)

The student must learn to use the participle freely. While in Latin there are only two active and two

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passive participles, in Greek there is a full set (theoretically at least) in the active, middle, and passive. In Latin, e. g., *victus* means 'having been conquered,' and when it is necessary to say 'having conquered,' we must use some phrase like 'cum vicisset.' In Greek we can pass from tense to tense and voice to voice without changing from the participle to the finite verb; e. g. —

νικῶν, 'conquering;' νικώμενος, '(being) conquered.'

νικήσας, 'having conquered;' νικηθείς, 'having been conquered;' and so on.

It is worth while to remind the beginner here, as in the indicative mood, that the aorist will usually be the tense to employ for the English perfect unless *completion* is insisted upon; e. g. νενικημένος 'having been reduced to a state of subjection.'

§ 13. **Participle with Article.** (G. § 1560, 2. H. § 938.)

Just as the infinitive is a *verbal noun*, so the participle is a *verbal adjective*. It may be used, therefore, like any other adjective to qualify a noun.

This is natural and easily understood. But the next step needs much more emphasis. As the article and adjective stand for a noun, so may the article with the participle, the noun being omitted in both instances. The combination is equivalent to 'he who' and a finite verb. Examples of this have already been given in § 6.

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§ 14. Participle alone.

We come now to the participle without noun or article.

(*a*) Let the beginner clearly understand that the participle will usually require, or at least admit of, something more than mere tense translations like 'being,' 'having.' He will often have to add to his translation some word like 'when,' 'because,' 'since,' 'although,' 'if,' 'in order that.' The same thought may also be expressed by various conjunctions with the appropriate finite verb, but the participle is often much more convenient, whether under the form of the *genitive absolute* or *any other case* to which the participle is attached. E. g. (accusative case): —

'He impaled him (when) dead,' *αὐτὸν τεθνηκότα ἀνεσταύρωσεν.*

So in dative case, 'they get upon the elephants as they lie there,' *ἐπιβαίνουσι τοῖς ἐλέφασι κειμένοις.*

(*b*) In English phrases like 'by doing this he saved her' (*τοῦτο ποιῶν αὐτὴν ἔσωσεν*), it is natural to think of a preposition, or at least some case other than the nominative, as a translation for 'by,' 'with,' 'in,' etc. But if the habit is formed of examining the real connection, the construction will be clear at a glance.

CAUTION. On the other hand, some phrases containing 'from . . . -ing,' or 'of . . . -ing,' must not be translated by the participle, but by the infinitive or some other construction.

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'Nothing will prevent you *from* fling*ing* yourself into the Barathrum,' *οὐδέν σε κωλύσει σεαυτὸν ἐμβαλεῖν ἐς τὸ βάραθρον*, Ar. *Nub*. 1449. 'They are also afraid *of* fall*ing* off,' *φοβοῦνται καὶ τὸ καταπεσεῖν*, Anab. III. ii. 19. 'He was afraid *of* be*ing* arrested,' *ἐδεδοίκει μὴ συλληφθείη*. Cf. Isoc. 17, 22. See also § 52 (end).

§ 15. Below are given examples of some of the most common attendant circumstances and relations defined by the participle, such as **Time, Cause, Condition, Limitation,** and (in future) **Purpose.** G. § 1563, notes. H. §§ 965–987.

1. **Time.** English 'when,' 'as,' 'while,' 'after (that).'

(Nom.) After they had selected men they send them,' *καὶ ἄνδρας ἑλόμενοι πέμπουσι*, Anab. I. iii. 20. Loosely rendered by the present participle in English.

'When he had done this he crossed over,' *ταῦτα δὲ ποιήσας διέβαινε*, I. iv. 17.

(Acc.) 'He saw me as I was passing by,' *εἶδέ με παριόντα*.

(Gen. and Dat.) 'He despised him while he was absent and reviled him when he was present,' *τούτου μὲν κατεφρόνει ἀπόντος, παρόντι δὲ ἐλοιδορεῖτο*.

(Dat.) 'And there ran up to Xenophon while he was breakfasting a couple of young men,' *καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύω νεανίσκω*, Anab. IV. iii. 10; cf. ff.

2. **Cause, manner, means.** English, 'because,' 'by,' etc.

'I weep for them because they are involved in misfortune,' *κείνους δὲ κλαίω συμφορᾷ κεχρημένους*.

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3. **Accompaniment.** English, 'with.'

This is often translated by using the participles *ἔχων, λαβών, ἄγων, φέρων, χρώμενος.*

'He came with (i. e. bringing) the money,' *ἦλθε φέρων τὸ ἀργύριον.*

4. **Condition.** (Negative *μή*.) Translated 'if.'

The protasis of a conditional sentence is often represented by a participle.

'But you will soon know, if you listen,' *σὺ δὲ κλύων* (= *ἐὰν κλύῃς*) *εἴσει τάχα* (G. § 1413).

So too the genitive absolute.

'If they should conquer they would kill nobody, but if they should be defeated not one of them would survive,' *νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη,* Anab. III. i. 2.

In the following example there are two 'if' clauses expressed by participles, one by the genitive absolute (because the subject changes from 'I' to 'Cyrus') and the other by the nominative.

'I should wish, in case I went away against the will of Cyrus (if Cyrus were unwilling), to escape his notice in departing (or when I went off),' *βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών,* Anab. I. iii. 17.

5. **Concession** or **Limitation.** English, 'although.'

Participle with or without *καίπερ.*

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'Although they fared ill they did not retreat, *κακῶς πράττοντες, οὐκ ἀπεχώρησαν.*

'And they were not repulsed, although they suffered severely,' *καὶ οὐκ ἀπελαύνοντο καίπερ μεγάλως προσπταίοντες,* Hdt. VII. 210.

6. **Purpose.** English, 'to,' 'in order to.'

Purpose is expressed by the future participle and *ὡς*. With verbs of motion *ὡς* may be omitted.[1]

'He came to ransom his daughter,' *ἦλθε λυσόμενος θύγατρα,* Il. I. 13.

'And Æneas, when he saw a man with (or 'wearing,' *ἔχων*) a handsome robe running to throw himself over, took hold of him with the intention of stopping him,' *καὶ Αἰνέας . . . ἰδών τινα θέοντα ὡς ῥίψοντα ἑαυτόν, στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κωλύσων,* Anab. IV. vii. 13.

ὡς with future participle often means 'with apparent or avowed intention of,' etc.

§ 16. Genitive Absolute.

It must be noticed that the use of the genitive absolute is not confined to any one of the meanings in § 15. It may denote any attendant circumstance; the advantage of using it is that it *changes the subject* without introducing a finite verb and conjunction.

ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, 'this was done when Conon was general;' instead of *ταῦτ' ἐπράχθη ὅτε Κόνων ἐστρατήγει.*

[1] Cf. Gildersleeve, Just. Mart. A. 2, 11.

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§ 17. (*a*) λανθάνω, τυγχάνω, **and** φθάνω **with participle.**

The translation of these verbs requires care.

A participle used with λανθάνω usually contains the leading idea of the sentence. This *may* also be the case with τυγχάνω and φθάνω.

The translation will vary; sometimes an adverb or phrase will best render the meaning; e. g.

λανθάνω, 'escape notice;' 'unobserved.'

τυγχάνω, 'happen;' 'as it chanced.'

φθάνω, 'anticipate;' 'first;' 'beforehand.'

Examples: —

'*As it happened* they were gathering fagots,' ἐτύγχανον φρύγανα συλλέγοντες, Anab. IV. iii. 11.

'*As luck would have it,* he was present,' παρὼν ἐτύγχανεν.

'They came *first,*' ἔφθασαν ἀφικόμενοι.

In Thuc. III. 112 all three verbs occur: 'Demosthenes's men captured *beforehand* and *unobserved* the larger hill, but the Ambraciots, *as it happened*, ascended first the smaller hill,' . . . τὸν μὲν μείζω [λόφον] . . . οἱ [τοῦ Δημοσθένους] . . . ἔλαθόν τε καὶ ἔφθασαν προκαταλαβόντες, τὸν δὲ ἐλάσσω ἔτυχον οἱ Ἀμπρακιῶται προαναβάντες.

οἴχομαι, 'am gone,' and διατελέω, 'continue,' are often used with a participle in a similar way.

'You have constantly been trying,' διετέλεσας πειρώμενος, Plato, Theaet. 206 A.

Notice also the use of the participle with παύομαι, ἥδομαι, χαίρω.

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§ 18. **Negatives οὐ and μή.** (G. §§ 1607 ff. H. §§ 1018 ff.)

(What is here said of οὐ and μή applies also to their compounds οὐδείς, οὐδέ, οὔτε, μηδείς, etc.)

οὐ is the negative of simple assertion or question. Therefore it is found all through Group I., § 33, and also with the infinitive, optative, or participle representing the indicative.

It is always the negative in the **apodosis** of any conditional sentence, as the apodosis contains the assertion (but cf. note, p. 42).

μή is the negative of *prohibition, wish, condition, conception.*

It is therefore found in Groups II. and III. (see §§ 34 and 35), and always in the **protasis** of negative conditions and in indefinite sentences.

It is regularly used with the infinitive (except after words of saying and thinking; see § 53 ff.).

Participles expressing a *condition*, or when equivalent to an *indefinite relative* clause, take μή; otherwise the participle has οὐ.

Examples: —

οὐκ εἰδώς, 'since (etc.) he does not know.'
μὴ εἰδώς, 'if he does not know.'

With the article: —

οἱ οὐ δυνάμενοι, 'those who are unable.'
οἱ μὴ δυνάμενοι, 'any who are unable,' or 'whoever are unable.'

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Cf. τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, (he reported) 'facts as facts and whatever were not facts as not being facts;' Anab. IV. iv. 15.

§ 19. **The Moods.** (G. §§ 1317 ff. H. §§ 865 ff.)

The uses of the moods are more fully treated, page 34 ff.

Indicative. The indicative mood is used for simple statements, assertions, and questions (see Group I., § 33). Its tenses are explained, §§ 22 ff.

Subjunctive. The subjunctive *in all tenses* usually refers to the *future.*

Optative. This also usually refers to the *future.* The beginner should content himself with using the present and aorist tenses.

In *independent* sentences the optative has two uses:

1. (Without ἄν). Future wishes.

2. (With ἄν). The potential optative; or the apodosis of an ideal ('should') condition.

In *dependent* sentences: —

3. The optative may represent the subjunctive or indicative.

Infinitive. The infinitive is a verbal noun. It is not limited by person, number, etc. (√ finis, *limit*).

1. It may be used with the definite article declined in the neuter singular. This secures at the same time the privileges of a noun and the distinctions of tense, voice, etc. This is called **The Articular Infinitive.**

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N. A. τὸ λύειν, 'loosing.'
G. τοῦ λύειν, 'of loosing.'
D. τῷ λύειν, 'to, for, by, loosing.'

Cf. Lat. infinitive declined by aid of gerund, — amare, amandi, amando, etc. G. §141, Note 6. H. § 959.

2. The infinitive may be used with or without the article as the subject or object of another verb.

3. It is used in Oratio Obliqua to represent the corresponding tense of some finite mood.

For other uses see Grammar.

Imperative. The imperative mood expresses commands.

§ 20. **The Particle ἄν.** (G. §§ 1299 ff. H. §§ 857 ff.)

The particle ἄν has two uses.

1. *In independent sentences.*

(*a*) **With indicative** (secondary tenses) in apodosis of unreal conditions.[1] ἄν is the only thing which distinguishes between the unreal and the simple past conditions.

εἶδεν αὐτὸν εἰ παρεγένετο, 'he saw him if he was there;' but εἶδεν ἂν αὐτὸν εἰ παρεγένετο, 'he would have seen him if he had been there.'

[1] For the use of ἄν with imperfect or aorist indicative to denote customary action, see G § 206; H. § 835.

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(*b*) **With optative** in apodosis of 'Should' conditions.

ἴδοις ἂν εἰ παραγένοιο, 'you would see if you should be present.'

Or in potential optative with the protasis merely implied; see § 33 *b*.

(*c*) In indirect discourse; see § 55.

2. *In dependent sentences.* Here ἄν belongs with the particle, conjunction, or relative, and is always followed by the subjunctive. E. g. εἰ + ἄν = ἐάν (ἤν or ᾆν), ἐπειδή + ἄν = ἐπειδάν, ὅτε + ἄν = ὅταν, ὃς ἄν.

In indefinite relative and temporal sentences and general suppositions ἄν may be rendered by 'ever,' e. g. ἐπειδάν, 'whenever.'

§ 21. Tenses.

Tenses in Greek do not always distinguish the *time* of an action; frequently they distinguish merely its *kind*, i. e. as *continued*, *completed*, or as a simple *occurrence*.

The student must distinguish the use of the tenses in the indicative (and its representatives in Oratio Obliqua, i. e. infinitive, optative, and participle) from their use in the other moods.

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§ 22. Tenses in the Indicative.

The tenses in the indicative express the *time* as well as the *kind* of action. The following table will show this: —

	Action brought to pass.	Continued Action.	Completed Action.
Present time,		Pres. λύω, am loosing, or loose.	Perf. λέλυκα, have loosed.
Past time,	Aor. ἔλυσα, loosed.	Impf. ἔλυον, was loosing.	Plupf. ἐλελύκειν, had loosed.
Future time,	Fut. λύσω, shall loose.	[Fut. λύσω, shall be loosing.]	Fut. Perf. λελύσομαι, shall have been loosed.

Cf. G. §§ 1249 ff. H. § 823.

§ 23. Aorist Tense.

While the above table will serve to define the tenses, it must be impressed upon the student that this tense is of very frequent occurrence.

It both corresponds to the so-called English imperfect, e. g. 'I did,' and also is more often used for the English perfect than the perfect itself, and lastly often takes the place of the pluperfect.

As distinguished from the imperfect it means *simple past occurrence*, ἐποίησα, 'I did,' while the

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imperfect means *continued* or *repeated* past action, ἐποίουν, 'I was doing,' or 'I used to do.'

The aorist has been described as *momentary*, and represented by a dot (.), while the Imperfect is represented by a line (——). This is often but not always true. Thus, ἐβασίλευε, 'he was king;' ἐβασίλευσε, 'he became king' (ingressive aorist); but ἐβασίλευσε may also refer to the whole reign looked upon as a past event, and may be translated 'he reigned.' H. § 841 ff.

The distinction, however, between the two tenses is one easily made, and only needs observation on the part of the student.

§ 24. Ingressive Aorist. (G. § 1260. H. § 842.)

The aorist often means *entering upon* a certain state. It will naturally be found in verbs denoting a state or condition; it is frequent in the contract verbs and in those in -ευω.

ἐπλούτουν, 'I was rich;' ἐπλούτησα, 'I became rich.'
ἐνόσουν, 'I was ill;' ἐνόσησα, 'I fell ill.'
ἦρχον, 'I was in office;' ἦρξα, 'I obtained office.'

§ 25. The Aorist as distinguished from the Perfect.

Not only is the aorist used with great frequency for the English imperfect, but the Greeks often preferred to express the aorist idea where we have the

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perfect. So much is this the case that it will be safe for the student to *make a practice of using the aorist for the perfect* unless it is clear that emphasis is laid upon the *state* or *condition in the present.*

It must also be noticed that the aorist will often be required because the perfect in some verbs has a present meaning, e. g. πολλάκις ἐθαύμασα, 'I have frequently wondered.'

With this compare also § 26, *Caution.*

§ 26. The Pluperfect.

Where we are careful to state the event as occurring previous to some other event, the Greeks were generally satisfied with the simple statement of past occurrence.

'He sends for Cyrus from the province of which he *had* made him satrap,' Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε (aorist) ; Anab. I. i. 2.

'They went to rest, for night *had* come on,' ἀνεπαύοντο δέ, νὺξ γὰρ ἐπεγένετο.

Often, of course, either the aorist indicative or aorist participle may be used to represent the English pluperfect.

ἐπεὶ ταῦτ' ἔλεξεν, ἀνέστη, or λέξας ταῦτα, ἀνέστη, for, 'when he *had* said this, he arose.'

Let the beginner, therefore, avoid the pluperfect altogether. In some of the following exercises a note

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will tell the student when the pluperfect is required, otherwise the aorist is to be used. Of course the pluperfect in English is often due to indirect discourse. In Greek, unless the verb is changed to the optative, the original tense and mood are both retained.

'He said that he *had* both seen and (*had*) heard these things,' ἔλεξεν ὅτι ταῦτα καὶ εἶδε (or ἴδοι) καὶ ἤκουσε (or ἀκούσειε). See § 53 and § 54, 2.

Caution. Some verbs are used in the perfect with a present meaning or have no present tense at all. In such verbs the pluperfect has the force of an imperfect, e. g. οἶδα (Lat. novi), 'I know;' μέμνημαι (Lat. memini), 'I remember; ἕστηκα, 'I stand.' G. § 1263. H. § 849 (*a*, *b*, *c*).

§ 27. **Present and Imperfect of Attempted Action.**

The present or imperfect often denotes that an action was begun or attempted but not accomplished, e. g. δίδωμι, 'I offer;' ἐδίδουν, 'I offered;' but ἔδωκα (aor.), 'I gave.' πείθω, 'I try to persuade;' ἔπειθον, 'I tried to persuade;' ἔπεισα, 'I prevailed.' G. § 1255. H. §§ 825, 832.

§ 28. **Primary and Secondary Tenses.** (G. § 448. H. § 301.)

In the **Indicative**, the present, perfect, future, and future perfect are called Primary (or Principal) tenses,

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and the imperfect, aorists (first and second), and pluperfect are called Secondary (or Historical) tenses.

PRIMARY (P.).	SECONDARY (H.).
Present,	Imperfect,
Future,	Aorists,
Perfect,	Pluperfect.
Future Perfect.	

On this difference of *tense* in the leading verb depends the choice of *mood* in the dependent sentences, i. e. Final sentences (see § 36), Indefinites (see § 39), and all finite dependent clauses in Oratio Obliqua (see § 53 ff.).

While in Latin there is also a sequence of *tense*, in Greek there is a sequence of *mood* only. *Whenever any change is made* by reason of dependence upon a secondary tense, use the optative mood.

But the Greeks often preferred to retain the original thought or expression, and in all these cases it was open to them to retain the original mood. This was sometimes done throughout a whole passage. Frequently there is a mixture of the two; cf. Anab. II. ii. 15.

In the table of Syntax (p. 58) an asterisk (*) is added to H., the sign of the Historical or Secondary sequence, to indicate that the primary sequence may be retained; thus H*.

§ 29. When the optative and infinitive or participle (see § 56) are used by reason of indirect discourse,

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the tense corresponding to that of the original verb is used. As these moods have no imperfect nor pluperfect, the present and perfect respectively take their places. G. §§ 1280 ff. H. §§ 852, 853.

§ 30. Tenses in the Other Moods.

In the infinitive, subjunctive, optative, and imperative the tenses have no necessary connection with *time*, it is the *kind of action* that we must think of. E. g. as the whole of the imperative mood refers to the future, it is obvious that the aorist must refer to the future.

In such final clauses as ἵνα ἴδῃ and ἵνα ἴδοι, 'to see,' 'in order to see,' the aorists both refer to the future. The distinctions, therefore, which the beginner must fix in his mind are those of *continued* action, *simple occurrence*, and *completed* action.

The tenses chiefly employed in these moods are the present and aorist. Here a difference obtains similar to the difference between the indicative imperfect and aorist. The present denotes *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the *time* of both being precisely the same. (G. §§ 1271 ff. H. § 851.)

§ 31. Tenses of the Participle. (G. § 1288. H. § 856.)

The tenses of the participle denote present, past, or future time *relatively* to the time of the verb with

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which they are connected. While the usage is generally the same as the indicative, one or two cautions are necessary.

As elsewhere, so in the participle, the aorist is frequently used where other tenses are employed in English.

(*a*) The **English present participle** is constantly but inexactly used in expressions like *rising he said; laughing he ran away; choosing their generals they came.*

In such expressions it is generally obvious that the action *precedes* the time of the leading verb. But the first two might mean 'he said it *while rising*,' and 'he *went on laughing while* he was running away.' The Greek removes this ambiguity by means of the tense; in English we must add 'while' to give the force of the present.

ἀναστὰς ἔλεξε, 'rising (i. e. having arisen) he said.'

γελάσας ἀπέδραμε, 'he ran away with a laugh' (i. e. having laughed).

ἑλόμενοι δὲ στρατηγοὺς ἦλθον, 'choosing (having chosen) generals they came.'

(*b*) The **English participle 'having ——'** may be either the Greek aorist or perfect.

The aorist expresses the *act* or *fact;* the perfect denotes the *state.* E. g. —

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AORIST.	PERFECT.
ἐκπλαγείς, 'having been frightened.'	ἐκπεπληγμένος, 'in a state of terror.'
τρωθείς, 'having received a wound.'	τετρωμένος, 'in a wounded condition.'
πεσών, 'having fallen.'	πεπτωκώς, 'having fallen and lying on the ground.'

Generally speaking the aorist will be the most frequent translation for the English perfect participle.

Notice, however, the usage of the Greek perfect in the following sentences: —

ὑποδεδεμένοι ἐκοιμῶντο, 'they went to sleep with their shoes on,' Anab. IV. v. 14. With which compare the present participle of customary action in Plato, *Theaet.* 193. C.

οἱ ἔμπαλιν ὑποδούμενοι, 'those who wear their shoes first on one foot, then on the other (i. e. reverse them).'

καταλαμβάνει . . . τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην, 'he finds the village-chief's daughter married these eight days' (or, 'now the ninth day'); Anab. IV. v. 24.

§ 32. Independent and Dependent Moods and Tenses.

In the following sections an attempt is made to give the student a concise view of the more important groups of syntax. The first acquaintance with the subjunctive and optative is apt to be perplexing. Since the same translation will not always suit these

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moods, the average student not unnaturally concludes either that *any* translation will do, or that *no* translation is exact enough. The result of this is indifference or discouragement. But when he sees that the main uses may be brought into reasonable limits, each with its own clear meaning, he takes hold of the subject with more energy.

To make these uses plain to the eye, a *Table of Syntax* is given at the end of these groups (pp. 58–61). After the student has once clearly understood the following explanations, he may turn directly to the table whenever it is necessary to refresh his memory.

The first and most obvious distinction in connected discourse is that between *dependent* and *independent* sentences. The teacher must make this very clear by examples, and require the student to point out the conjunction or relative pronoun in each finite dependent sentence.

(A.) INDEPENDENT SENTENCES.

§ 33. **GROUP I.** (*a*) **Indicative.** Negative οὐ. Statements and Direct Questions, past, present, or future. (G. § 1317. H. § 865.)

That is not true. Will he be there? He was there yesterday. All such sentences are put in the indicative. If the sentence is negative, use οὐ.

E. g. [εἰ τοῦτο ἀληθές ἐστι] (οὐ) χαίρω, '[if that is true] I do (not) rejoice.' The part in brackets is of course dependent, and has nothing to do with the present point.

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(*b*.) **Potential Optative.** (G. § 1327. H. § 872.)

Less positive assertions and questions are expressed by the optative with ἄν. Its translation here is *may, can, might, would,* etc.

'I should like to ask,' ἡδέως ἂν ἐροίμην, Dem. XVIII. § 64.

'Whither can one turn?' ποῖ τις ἂν τράποιτο; Ar. *Plut.* 375.

N. B. Do not use the future optative in this construction or elsewhere except in Oratio Obliqua. Present and aorist are the tenses most frequent.

This use of the optative may become the apodosis of an (ideal or) "should" condition; see § 44 (*b*).

§ 34. **GROUP II. Deliberative Questions.** (G. § 1358. H. § 866 (3).) Negative μή.

Questions not asked directly and for information, but with hesitation and doubt about the course to be pursued, are put in the subjunctive first person, and rarely the third. Negative μή.

ποῖ τράπωμαι; 'whither shall I turn?'

εἴπω ἢ μή; 'shall I speak or not?'

N. B. This may change to indicative future, e. g.

εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; 'shall we speak or be silent, or what *shall* we do?' Eur. *Io,* 758.

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§ 35. **GROUP III. Commands, Exhortations, Prohibitions, Wishes.** (G. §§ 1342 ff. H. §§ 866 (2), 873, 874.) Negative μή.

Positive *commands* are expressed by the imperative mood both in the second and third persons. λέγε, 'speak;' λεγέτω, 'let him speak.'

Exhortations, both positive and negative, are expressed by the *first person* of the subjunctive. ἴωμεν, 'let us go;' μὴ ἴωμεν, 'let us not go.'

Prohibitions of second and third persons are expressed by the *present* imperative or *aorist* subjunctive. μὴ ποίει τοῦτο or μὴ ποιήσῃς τοῦτο, 'do not do that.' So μὴ λέγε or μὴ εἴπῃς, 'don't say that.' The aorist imperative may also be used in the third person. G. M. & T. § 260.

Wishes. Future. Past or Present. Negative μή. (G. §§ 1507 ff. H. § 870.)

A wish in the *future* is expressed by the optative. From this use came the name (Latin optare, 'to wish'). εἴθε or εἰ γάρ may be prefixed to the optative.

τεθναίην, 'may I die.' μὴ γένοιτο, 'may it not happen.' In the New Testament this is freely translated by 'God forbid.'

A wish in the *present* or *past*, which by its very nature is not or was not attained, is expressed by the secondary tenses of the indicative with εἴθε or εἰ γάρ.

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εἴθε τοῦτο ἐποίει, 'would that (O that) he were doing (pres.) *or* had done (past) this.'

εἴθε τοῦτο ἐποίησε, 'would that he had done (past) this.'

'But he does not,' 'did not do it' is implied by these respectively.

(B.) DEPENDENT SENTENCES. GROUPS IV.–XI.

Remember here the distinction between *primary* and *secondary* tenses in the independent sentence.

§ 36. **GROUP IV. Final Sentences.** (G. §§ 1365 ff. H. § 880 ff.)

Purpose or *intention* is expressed by the particles ἵνα, ὅπως (or ὡς), 'in order that,' with the subjunctive. After secondary tenses this subjunctive may become optative or remain unchanged. Theoretically the optative should always follow secondary tenses, *but the Greeks often preferred to retain the more vivid subjunctive.* Cf. G. M. & T. pp. 398 ff.

This retention of the subjunctive for the optative is common in other constructions also. It is indicated in the table by an asterisk added to the H*, which stands for Historic or Secondary.

ἔρχεται ἵνα ἴδῃ, 'he comes that he may see,' or 'to see.'

ἦλθεν ἵνα ἴδοι, 'he came that he might see,' or 'to see.'

This latter might remain * ἦλθεν ἵνα ἴδῃ, 'he came to see.'

The negative is μή. 'He went away that he might not see,' or 'to avoid seeing,' ἀπῆλθεν ἵνα μὴ ἴδῃ * or ἴδοι.

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CAUTION: The Greek differs from the Latin here. No verb is *changed to the subjunctive* in a dependent sentence. Generally speaking, except in Oratio Obliqua infinitives, either the original *indicative* or *subjunctive* is retained or else the mood is changed to *optative*.

Purpose is frequently expressed by ὡς and future participle. See § 15. Purpose is also expressed by ὅστις (ὅς) and the future indicative.

'Send some to tell,' *πέμψον τινὰς οἵτινες . . . ἀπαγγελοῦσιν*, Xen. *Cyr.* 5. 2. 3.

§ 37. After words of *precaution* or *provision* use ὅπως and the future indicative. ὁρῶ, σκοπῶ, 'I see,' 'look out for,' are often used in this connection. The negative is μή.

'See to it how you shall replenish the ranks,' *σκοπεῖτε ὅπως . . . ἀντιπληρώσετε τὰς τάξεις*, Xen. *Cyr.* 2. 2. 26.

The optative is rarely substituted in secondary clauses.

§ 38. After words of **Fearing**. Here the conjunctive particle is μή 'lest;' therefore if a negative is required, add οὐ. If the fear has reference to the future, the subjunctive follows primary tenses. The optative may follow secondary.

'He fears lest it may (not) happen,' *φοβεῖται μὴ (οὐ) γένηται.*

'He feared lest it might (not) happen,' *ἐφοβεῖτο μὴ (οὐ) γένοιτο* (or *γένηται**).

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Present or Past Fear. If what one fears is present or past, then μή is followed by the indicative present or past tenses.

'I fear lest it is now happening,' φοβοῦμαι μὴ γίγνεται.
'I am afraid it happened,' φοβοῦμαι μὴ ἐγένετο.

§ 39. GROUP V. Definite and Indefinite Sentences.

Definite sentences explain themselves. See Groups VI., VII., VIII., X., etc. *Indefinite* sentences are grouped separately only for the sake of emphasis and clearness. The distinction between a definite and an indefinite sentence should be clearly grasped by the student, to carry with him in studying the conditional, relative, and temporal sentences.

Indefiniteness may most conveniently be expressed in English by the word 'ever,' 'at any time.' In conditional sentences, for example, a definite supposition refers to a definite act; as 'if he (now) has this he will give it;' an indefinite refers to any one of a set of actions, as 'if ever (or whenever) he has anything, he gives it.'

Definite: —

Conditional. 'If death is now drawing near, it is well,' εἰ ἐγγὺς ἔρχεται θάνατος, καλῶς ἔχει.

Relative. 'This death, which is approaching, is welcome,' οὗτος ὁ θάνατος, ὃς ἐγγὺς ἔρχεται, ἡδιστός ἐστι.

Temporal. '[Even now] when death is approaching, he rejoices,' χαίρει [καὶ νῦν] ὅτε θάνατος ἐγγὺς ἔρχεται.

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Indefinite: —

Conditional. 'If death (ever) comes near, no one is (ever) willing to die,' ἢν (ἐὰν) ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται ἀποθνήσκειν.

Relative. 'Whatsoever form of death approaches, is always welcome,' ὅστις ἂν ἔλθῃ θάνατος, ἥδιστός ἐστι.

Temporal. 'Whenever death draws near, he rejoices,' ὅταν ἐγγὺς ἔλθῃ θάνατος, χαίρει.

If in these indefinite sentences a secondary tense be substituted for the primary tense in the leading clause, then, according to rule, the ἄν disappears and the optative is substituted for the subjunctive. We should then have in the examples above —

(1.) ἢν ἔλθῃ = εἰ ἔλθοι after ἐβούλετο.

(2.) ὅστις ἂν ἔλθῃ = ὅστις ἔλθοι after ἦν.

(3.) ὅταν ἔλθῃ = ὅτε ἔλθοι after ἔχαιρε.

Meaning (1.) 'if ever it came, he wished;' (2.) 'whoever came, he was,' etc.; (3.) 'whenever he came, he rejoiced.'

§ 40. **GROUP VI. Conditional Sentences.** (G. §§ 1381 ff. H. §§ 889–907.)

The 'if' clause is called the *protasis;* the statement or conclusion is called the *apodosis.* The order in which they come is not essential, but the protasis is of course always *dependent* on the apodosis.

The word for 'if' is εἰ. When it is followed by the subjunctive it is combined with ἄν and becomes ἐάν or ἤν (sometimes ἄν).

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When negatives are needed **οὐ** is always used in the apodosis because it is a statement,[1] and **μή** in the protasis because it expresses a contingency.

§ 41. Conditional sentences may refer either to the *present*, the *past*, or the *future*. They may also be *particular* or *general*, that is, *definite* or *indefinite*, as we have seen in § 39. This distinction is *essential* only in present and past conditions; e. g. **ἐάν τις κλέπτῃ, κολάσω αὐτόν**, might be either general or particular; but for all practical purposes it is treated as particular.

We distinguish therefore *in construction* four classes of particular conditions, and for convenience subdivide general conditions into present or past general suppositions, according as the apodosis contains primary or secondary tenses. This makes six forms in all (cf. note 1, p. 46).

No account is here taken of mixed conditions, etc. See G. § 1421. H. §§ 901 ff.

§ 42. Particular Suppositions. — A. Present and Past.

(1) **Simple Suppositions.** The 'if' clause (protasis) simply makes a present or past (particular) supposition, as, 'if that is so, run;' or, 'if it rained in the night, the grass must be wet;' or, 'if this is the place, I don't like it.'

[1] Of course **μή** with an imperative.

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Rule: Protasis has εἰ with indicative; apodosis indicative (or any other form of the verb).

'If he is doing this, it is well,' εἰ πράσσει τοῦτο, καλῶς ἔχει.

'If he did that, it was well,' εἰ ἔπραξε τοῦτο, καλῶς εἶχεν.

'If that is so, fly!' εἰ τοῦτο οὕτως ἔχει, φεῦγε!

'Well, if it pleases you, let us sail,' ἀλλ' εἰ δοκεῖ σοι, πλέωμεν.

§ 43. (2) **Unreal Conditions, or Suppositions Contrary to Fact.** If we wish to imply that the condition *is not* or *was not fulfilled*, then we indicate this by adding the particle ἄν to the past tenses of the indicative in the apodosis.

Thus, 'if he had done this, he would have been punished,' implies that he *did not* do it. So also, 'if he were here they would start,' implies that he *is not* here.

Notice that *unreality in the present* is expressed by the imperfect indicative.

'If he were here, they would be glad,' εἰ ἐκεῖνος παρῆν, ἔχαιρον ἄν.

Unreality in the past is expressed by the imperfect or aorist (rarely pluperfect) indicative.

'If he had done this, he would have been punished,' εἰ τοῦτο ἐποίησεν, ἐκολάσθη ἄν.

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§ 44. B. Future Conditions.

Future conditions are usually of two kinds. (*a*) One when the future case is anticipated,[1] or stated *vividly* or with *probability* of fulfilment. It corresponds to the (old English) 'shall' or the much neglected English subjunctive, as 'if he shall go,' or 'if he go, I shall rejoice;' 'if he shall read,' or 'if he read, I shall listen;' for which we have unfortunately substituted 'if he goes' and 'if he reads' in every-day language.[2]

(*b*) The future case may be stated in a *less vivid* form, corresponding to English 'should,' as 'If he should go,' or 'If he were to go, you would rejoice.' This is also called the *ideal* condition.[3]

For convenience, therefore, we may divide the future conditions into "Shall" and "Should" conditions.

§ 45. (3) 'Shall' Conditions.

(*a*) Rule: The apodosis has the future indicative or any other future form, like the imperative, etc.; the protasis has ἐάν (ἤν, ἄν) and the subjunctive.

[1] "Anticipatory" is the term used by Professor Gildersleeve in Trans. Am. Ph. Ass., 1876.

[2] Goodwin, Trans. Am. Ph. Ass., 1876, p. 88.

[3] "The Ideal condition is the condition of the fancy. There is often an element of wish for or against, of hope or fear. It is the great condition of illustration, and is often used in comparisons, where those untrained in Greek modes of conception would expect the Unreal condition." Gildersleeve, Trans. Am. Ph. Ass., 1876, p. 4.

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'If he do (shall do) this, it will be well,' *ἐὰν πράσσῃ τοῦτο, καλῶς ἕξει.*

The distinction between present and aorist subjunctive in the protasis may be illustrated by the two Latin equivalents.

ἐὰν τοῦτο πράσσῃ, si hoc faciet.
ἐὰν τοῦτο πράξῃ, si hoc fecerit.

This is the most common form of the conditional.

(*b*) There is another and less usual form of the 'shall' conditions, i. e. *εἰ* and future indicative in protasis. This form presents a "threatening or unfavorable view," and is sometimes introduced to contrast with the *ἐάν* and subjunctive condition (see Gildersleeve, l. c.).

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά (G. § 1405), 'if you do not (shall not) restrain your tongue, you will have trouble.'

So Soph. *Ajax*, 1155, *εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος*, 'for if you shall do this, know that you will meet your ruin.'

§ 46. (4) 'Should' Conditions.

Rule: The apodosis has optative and *ἄν*, the protasis has *εἰ* and the optative.

'If he should do this (or, 'if he were to do this'), it would be well,' *εἰ πράσσοι* (*πράξειε*) *τοῦτο, καλῶς ἂν ἔχοι.*

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§ 47. General Suppositions.

In general suppositions the apodosis expresses a *customary* or *repeated* action, and the protasis refers to any one of a series or class of acts.

(5) **Present General Suppositions.** Rule: Protasis ἐάν and subjunctive; apodosis present indicative (or some other primary form).

'If (ever) any one steals, he is (always) punished,' ἐάν τις κλέπτῃ, κολάζεται.

(6) **Past General Suppositions.** Rule: Protasis εἰ and optative; apodosis secondary indicative.[1]

'If any one (ever) stole, he was punished,' εἴ τις κλέπτοι, ἐκολάζετο.

§ 48. GROUP VII. Causal Sentences. (G. § 1505. H. § 925.) 'As;' 'since;' 'because.'

These are often done into Greek by the participle; see § 15. They are also expressed by conjunctions with the indicative. The negative is οὐ. The most common conjunctions are 'as,' 'since,' — ἐπειδή, ἐπεί, ὡς;[2] 'because,' — ὅτι, διότι.

[1] This is really another form of the optative for the original pure subjunctive, that is, subjunctive without ἄν. (Gildersleeve, Pindar, *O.* vi. 11, and Am. Jour. Phil., vol. iii. p. 442.)

[2] These are also *temporal* in Group X.

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'Since I am unable to perceive . . . I have thought best,' ἐπεὶ δὲ . . . οὐ δύναμαι . . . αἰσθέσθαι . . . ἔδοξέ μοι, Anab. II. v. 4.

'I wrote this (on this account) because it was deficient,' ἔγραψα δὲ αὐτὰ . . . διὰ τόδε, ὅτι . . . ἐκλιπὲς τοῦτο ἦν, Thuc. I. 97.

§ 49. **GROUP VIII. Relative Sentences.** (G. §§ 1425–1447. H. § 909.)

The antecedent of a relative may be either definite or indefinite; e. g. —

(Definite) (ταῦτα) ἃ ἔχω ὁρᾷς, 'you see what I have.'

(Indefinite) ἃ ἂν βούλωνται ἔξουσιν, 'they will have whatever they may want.'

A relative *as such* does not affect the mood of the following verb. Therefore a relative with a definite antecedent may be followed by the indicative (negative οὐ) or *any other construction of an independent sentence.*

§ 50. **Relative as Conditional, etc.** (G. §§ 1428 ff. H. § 912 ff.)

(*a*) The relative with an indefinite antecedent may be used as the protasis of any of the six conditions (see Group VI.). The negative is of course μή.

This is very common, and may be illustrated as follows. If in the clause ἐὰν κλέπτῃ τοῦτο, instead of εἰ (i. e. ἐάν = εἰ + ἄν) we put ὅς or ὅστις or ὅτε, etc.,

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we change the expression from an 'if' clause to a 'who' clause or a 'when' clause, etc., without any further alteration.

ὅστις ἂν τοῦτο κλέπτῃ, 'whosoever shall steal this;' or, ὅταν τοῦτο κλέπτῃ, 'whenever he shall steal this,' etc.

When the subjunctive is used ἄν remains attached to particle or conjunction or with the pronoun; with the optative ἄν is dropped according to rule.

(*b*) Relative adverbs like ὅπου, 'where;' ὅποι 'whither;' ὁπόθεν, 'whence,' follow the rule, — ἄν with subjunctive after primary; optative after secondary. Cf. Temporal Sentences, § 51.

(*c*) The relative with the future indicative may be used to express purpose. This has been explained under Group IV. The negative is μή. G. § 236. H. § 911.

§ 51. **GROUP IX. Temporal Sentences.** 'When,' 'While,' 'Since,' 'Before,' 'After,' 'Until.' (G. §§ 1463–1474. H. §§ 913, 920.)

These are closely connected with relative sentences.

ὅτε, 'when' (pure time, usually with present, imperfect, or aorist).

ὡς, 'when.'

ἐπεί and ἐπειδή, 'after,' 'after that,' 'since,' 'when.'

ἕως, 'until,' 'while.'

πρίν, 'before,' 'before that.' οὐ . . . πρίν = (not . . . before) ἕως, 'until.'

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(*a*) In *definite* sentences the temporal conjunctions ὅτε, ὡς, ἐπεί, ἐπειδή, ἕως (and οὐ . . . πρίν), 'until,' take the indicative mode; negative οὐ.

(*b*) In *indefinite* sentences they may add the particle ἄν, and take the subjunctive after primary tenses. After secondary tenses change the subjunctive to optative, omitting ἄν. Negative μή.

(*c*) πρίν, meaning 'before,' takes the infinitive (regularly the aorist). To avoid ambiguity the following rule may be quoted: —

"When πρίν *must* be translated 'before,' it *must* have the infinitive; when it *may* be translated 'until,' it *may* take the finite constructions of ἕως, 'until.'" [1]

Examples: —

(*a*) ὡς δὲ τοῦτο ἐπύθετο, ἀπῆλθε, 'when he learned this, he went away.'

ἐπειδὴ δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν, 'when it was morning they crossed the bridge,' Anab. II. iv. 24.

ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε, 'after that they had assembled, Clearchus spoke as follows.'

(*b*) ὁπόταν οὖν τοὺς πρώτους κωλύωσι Ξενοφῶν λύει τὴν ἀπόφραξιν, κ. τ. λ., 'whenever they hinder the van, Xenophon removes the obstruction;' or ὁπότε οὖν τοὺς πρώτους κωλύοιεν Ξενοφῶν ἔλυε, κ. τ. λ., 'whenever they hindered the van, Xenophon removed, etc.,' Anab. IV. ii. 25.

(*c*) διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι, 'They crossed over before the others answered,' Anab. I. iv. 16.

[1] Gildersleeve, *Justin Martyr*, p. 113.

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§ 52. **GROUP X. Consecutive or Result Clauses.** 'So that,' 'so as.' (G. § 1449. H. § 927.)

ὥστε, 'so that,' 'so as,' is often preceded by οὕτως, 'thus' (or some other word like τοιοῦτος, τοσοῦτος, etc.). Compare Latin ita . . . ut.

It may be followed by the infinitive (negative μή) to express the *natural* result; or by the indicative (negative οὐ) to *emphasize* the *actual* result.

πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ, 'he sent them all back again in such a frame of mind as to be more friendly to him than to the king,' Anab. I. i. 5.

Indicative: ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους, 'there was such a tremendous fall of snow that it covered up both the armor and the men, Anab. IV. iv. 11.

The distinction between the two is often slight and may be neglected.

'Are you so senseless that you expect?' οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε;

Here ὥστε ἐλπίζειν would mean 'so senseless as to expect. G. § 237, Remark.

The student will more frequently employ the infinitive construction.

The construction of ὥστε, 'consequently,' 'therefore, is not here included.

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ὥστε μή and infinitive may be rendered by '*from . . . -ing.*'

ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη . . . σχήσει, 'the wood will keep (you) from slipping,' Anab. III. v. 11. Just before this was done by the articular infinitive: ἕξει τοῦ μὴ καταδῦναι, cf. § 14, *Caution.*

§ 53. **GROUP XI. Oratio Obliqua. Indirect Discourse.** (G. §§ 1475 ff. H. §§ 928–937, 946.)

If I say 'I am he whom you seek,' it is a *direct* statement including a relative sentence. If some one hearing the remark should repeat it to a third person, he would be apt to do so in the following words: '*He said that he was* (the one) whom *they were* seeking.'

Here the whole of the original sentence has been made dependent upon the new assertion 'he said.' In doing this several changes took place. 'That' was prefixed as a sign of quotation; 'I' and 'you' were respectively changed to the *third person;* and the *present* tenses 'am' and 'seek' were changed to the *past.*

In Latin these sentences would be, direct, (*ego*) *is sum quem conquiritis;* indirect, *dixit se esse eum quem conquirerent,* which, translated literally, but inelegantly, into English, would be, 'he said *himself to be* (the one) whom they *were* seeking.'

Now in Greek equivalents of both these constructions occur, some verbs requiring one, some the

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other; while others permit either. It must be added, however, that the Greeks often preferred to retain the direct form, just as elsewhere the primary sequence may be retained even after secondary tenses.

The student fresh from Latin must be cautioned about the *mood* to be employed. If the mood of the finite verb is changed at all it becomes *optative*. Of course the accusative and infinitive construction must be remembered, but no *subjunctive* arises in Greek from Oratio Obliqua.

§ 54. The Greek construction therefore is: —

Verbs of saying and believing, etc., like λέγω, φημί, εἶπον, 'say;' νομίζω, οἴομαι, 'believe,' and similar verbs and expressions, take —

1. In the *leading clauses* ὅτι, 'that,' or ὡς, 'how that,' and a finite verb (opt. H.*) (always after εἶπον),

Or accusative and infinitive (always use accusative and infinitive after φημί, οἴομαι, νομίζω, and ἡγοῦμαι).

λέγω, etc. (see below), allow either construction.

2. In the *subordinate clauses* the verbs, *if changed*, become optative (H.*).

εἶπον —— ὅτι and finite verb.
λέγω —<
φημί —— (acc. and) infinitive.

§ 55. ἄν **in Oratio Obliqua.** It is important to notice the use of ἄν in indirect discourse. Its presence or absence often indicates the form of the original

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sentence. In indirect discourse (statements with ὅτι and ὡς, or questions) an indicative or optative with ἄν is retained without any change. This shows, for example, whether an apodosis belonged to an *unreal* or a '*should*' (ideal) condition. But these moods may also be changed to infinitive with ἄν, as e. g. in § 56 (a).

(1) In secondary sequence (i. e. with the optative) ἄν will never be found in a subordinate sentence. E. g. in ἐάν and subjunctive, ὅταν and subjunctive, etc., both remain, or else the ἄν is dropped and the subjunctive changed to optative, making εἰ and the optative as if it were the protasis of a 'should' condition. The apodosis must here be depended upon to show the original form of the condition.

(2) ἄν with the infinitive must represent either ἄν with the optative or ἄν with a secondary tense of the indicative.

When ἄν seems to stand with the leading verb (as it does regularly with οἶμαι), it must be transferred in thought to the dependent infinitive, no matter how far distant, and even if another ἄν is found repeated there.

§ 56. Some of the more common verbs are here mentioned with their construction.

It must be understood that the less usual or exceptional usage is purposely ignored.

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(*a*) Verbs of **thinking, believing,** and **saying** take accusative and infinitive. *Always* use infinitive after ἡγοῦμαι, οἴομαι (οἶμαι), νομίζω, 'believe;' ἐλπίζω and δοκῶ, 'think,' 'expect;' δοκῶ and φαίνομαι (videor), 'seem;' φημί, 'say.' λέγω, 'say,' takes either construction.

(*b*) Verbs of **saying, perceiving,**[1] and **knowing** take ὅτι (ὡς) and finite verb. E. g. εἶπον (always) and λέγω, 'say;' ἀγγέλλω, 'announce;' ὁρῶ, 'see,' and ἀκούω, 'hear' (more often with participle); αἰσθάνομαι, 'perceive;' πυνθάνομαι, 'learn by inquiry;' μανθάνω, γιγνώσκω, οἶδα, 'learn,' 'know.'

(*c*) Verbs of **perceiving** (both *actual* and *intellectual*[1] perception) take also the accusative (genitive) and participle.

(*d*) In addition to these two uses, some of these verbs are also used with the infinitive with a difference of meaning.

ἀκούω and πυνθάνομαι with participle, direct; with infinitive, indirect.

ἐπειδὴ δέ σου ἀκούω ταῦτα λέγοντος, 'but when I hear thee saying this,' *Protag.* 320 B.

ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, 'I hear that there are also many other such nations,' Anab. II. v. 13. But also ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, Anab. I. iv. 5.

[1] "Verbs of perception (knowing and showing) take ὅτι or ὡς with the finite verb of intellectual perception, the participle of actual or intellectual perception." Gildersleeve, *Just. Martyr*, p. 107.

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αἰσθάνομαι with participle, 'perceive;' with infinitive, 'believe,' 'have the opinion.'

αἰσθάνομαί σε μέγα παρὰ βασιλεῖ δυνάμενον (Kühner), 'I *perceive* that you are very powerful with the king.' But —

αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι, '*believing* that they were very powerful with King Darius,' Thuc. vi. 59.

γιγνώσκω with participle (*ὅτι* or *ὡς* the more common construction), 'know' or 'perceive that;' with infinitive, 'judge,' 'decide,' or 'know how to.'

γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν . . . τιμωρίαν οὖσαν, 'when the Epidamnians *perceived* that there was no help,' Thuc. I. 25. But —

ἔγνωσαν κερδαλεώτερον εἶναι, 'they *decided* that it was more advantageous,' Anab. I. ix. 17.

οἶδα and *ἐπίσταμαι* with participle (or more frequently with *ὅτι* or *ὡς*), 'know that;' with infinitive, 'know how to.' For the participle in nominative, cf. below.

οἶδα αὐτὸν ἐλθόντα, 'I *know that* he came' (cf. Thuc. I. 69). For *ἐπίσταμαι* and *οἶδα* with *ὅτι* cf. Anab. III. ii. 20–25.

But cf. Soph. *Ajax*, 666, —

εἰσόμεσθα μὲν θεοῖς
εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν,

'We shall *know how to* yield to the gods and shall take lessons in reverencing the Atridae.'

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§ 57. (*a*) **Nominative of the Participle.** Not only may these verbs take an accusative (genitive) and participle after them, but also, when the subject is the same, the participle may be put in the nominative with the appropriate meaning; e. g. *οἶδα ὤν*, 'I know that I am.' *ἔγνων ἡττημένος*, 'I knew that I was beaten,' Ar. *Eq.* 658.

(*b*) *φαίνομαι* has a difference in meaning when used with participle (nominative) and with infinitive; e. g. *φαίνεται ὤν*, 'he *manifestly* is;' *φαίνεται εἶναι*, 'he *seems* to be.' So Xen. *Conv.* 1. 15, *ἀπεμύττετό τε καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο*, 'he both blew his nose, and by the sound of his voice he seemed really to be weeping.' *ἐφαίνετο κλαίων* would have meant, 'it was clear that he was weeping' (Kühner, Ausf. Gram. I. p. 631).

§ 58. **Questions in Indirect Discourse.** These follow the natural rule, i. e.: After primary tenses, verb unchanged (i. e. indicative or subjunctive); after secondary, use optative (H.*). Negative is *οὐ*.

§ 59. **Wishes, Commands,** etc., are put in the infinitive. The negative is *μή*.

An important difference from Latin is the use of the infinitive after words of will and desire, which may for convenience be included here. *βούλομαι, ἐθέλω*, 'I wish;' *ἀξιῶ*, 'I desire;' *δέομαι*, 'I beg;'

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κελεύω (εἶπον), 'order,' and other similar verbs take the infinitive; negative μή.

Notice this use of εἶπον as distinguished from the usual meaning, 'said.' Cf. Anab. IV. v. 4: (ὁ μάντις) εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, 'the priest *ordered* that a sacrifice be made to the wind.'

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§ 60. Table

P. = Primary. H. = Historic or Secondary. In

	Conjunction, Particle, etc.	Mood, etc.	
A. Independent Sentences.			
I. *Statements.*			
Assertions and questions		Indicative, any tense	
Potential		Opt. + ἄν, usually pres. or aor.	
II. *Deliberative*		Subjunctive	
III. *Commands, wishes, etc.*			
Command (positive)		Imperative, 2d and 3d persons	
Prohibition		μή and Imperat. *pres.* or μή and Subj. *aorist.*	
Exhortation		Subjunctive, 1st person	
Wish (future)		Optative	
" (unattainable)		εἴθε or εἰ γάρ w. indic. *sec. tense*	
B. Dependent Sentences.			
IV. *Final.*			
Purpose	ἵνα, ὅπως, (ὡς)	Subjunctive P., Optative II.*	
Precaution	ὅπως	Fut. indic. P. (Fut. opt. H.*)	
Fear (future)	μή	Subjunctive P., Optative H.*	
" (present or past)	μή	Indicative present or past	
V. *Definite and indefinite.*			
1. Definite		See Groups VI., VIII., IX., etc.	
2. Indefinite	εἰ, ὅτε, ἐπεί, ἕως, etc.	ἄν with Subj. P.; Opt. (without ἄν) H.*	
VI. *Conditionals.*		Apodosis.	Protasis.
Particular. (A) Present or past.			
1. Simple supposition	εἰ in protasis	Ind (Imper., etc.)	εἰ with Indic.
2. Unreal or contrary to fact	εἰ in protasis	Sec. Ind. + ἄν	εἰ w. Sec. Ind
(B) Future.			
(3) 'Shall' conditions (*a*)	ἐάν in protasis	Fut. Ind. or any future form, as Imperat., etc.	ἐάν with Subj.
" " (*b*)	εἰ in protasis	" "	εἰ w. Fut. Ind.
(4) 'Should' conditions	εἰ in protasis	Opt. with ἄν	εἰ with Opt.
General conditions.			
(5) *a.* Present general	ἐάν in protasis	Pres. Indic.	ἐάν w. Subj.
(6) *b.* Past general	εἰ in protasis	Past Indic.	εἰ w. Opt.

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of Syntax.

those marked * the Primary Sequence may also be used.

Neg.	Remarks.	Sect.
		§ 33
οὐ	This group includes the *apodosis* (unless Imper. or Subj.) of conditionals.	
οὐ	This is equivalent in form to an apodosis of VI. (4)	
μή	. . . . .	§ 34
		§ 35
	. . . . .	
μή	. . . . .	
μή	. . . . .	
μή	. . . . .	
μή	. . . . .	
μή	Also expressed by ὅστις (ὅς) and fut. indic.; or by ὡς and fut. ptc. . .	§ 36
μή	. . . . .	§ 37
οὐ	. . . . .	§ 38
οὐ	. . . . .	
	These sentences are also included under VI. (5 and 6), VIII., IX. (2). .	§ 39
	. . . . .	
μή	. . . . .	

Ap.	Prot.		
οὐ	μή	A relative pronoun, etc., may take the place of εἰ in protasis.	§ 40
οὐ	μή	. . . . .	§ 42
οὐ	μή	. . . . .	§ 43
			§ 44
οὐ	μή	Commonly known as the *Anticipatory*, *More Vivid*, or *Probable Condition*	§ 45 (*a*)
οὐ	μή	. . . . .	§ 45 (*b*)
οὐ	μή	Com'ly known as the *Ideal*, *Less Vivid*, or *Less Probable Fut. Condition*	§ 46
			§ 47
οὐ	μή	These are forms of the indefinites, V. (2)	
οὐ	μή		

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Table of

P. = PRIMARY. H. = HISTORIC OR SECONDARY. In		
	Conjuuction, Particle, etc.	Mood, etc.
VII. CAUSAL.		
Because; as, since . . .	ὅτι, διότι, ὡς, ἐπεί, ἐπειδή	Indic. or other forms of independent sentences.
VIII. *Relatives,*	(ὅς, ὅστις, ὅπου, etc.). .	
1. With definite antecedent .	. . . . .	No effect on foll. mood and neg.
2. With indefinite antecedent	. . . . .	= protasis of a condi'nal, see VI.
3. Purpose, antec. def. or indef.	. . . . .	Future indicative . . . . .
IX. *Temporal.*	. . . . .	. . . . .
1. When, whilst, since, after, until	ὡς, ὅτε, ἐπεί, ἐπειδή, ἕως (οὐ . . . πρίν = until)	. . . . .
Definite	" " "	Indicative . . . . .
Indefinite	" " "	ἄν w. Subj. P. Opt. (w'out ἄν) H.*
2. Before	πρίν	Infinitive . . . . .
X. *Consecutive.*		
1. Actual result	ὥστε	Finite verb . . . . .
2. Natural result.	ὥστε	(Acc.) and Infinitive . . . .
XI *Oratio Obliqua.*	KIND OF PRIN. VERB.	FOLLOWED BY
(1) Statements.		
A. (*a*) Main clause . . .	Verbs of thinking and saying	Accusative and Infinitive . .
(*b*) " " . . .	Verbs of saying and perceiving, etc.	ὅτι or ὡς and Finite verb . .
(*c*) " " . . .	Verbs of perceiving (knowing and feeling)	Participle . . . . .
B. Dependent clauses . .	. . . . .	Verb unchanged or Opt. H.* .
(2) Questions	(Interrogative word) . .	Indic. P.; Opt. H.* . . . .
(3) Wishes, commands, etc. .	Verbs of desiring, etc. .	Acc. and infin. (main clause) .

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Syntax. — *Continued.*

those marked * the Primary Sequence may also be used.

Neg.	Remarks.	Sect.
οὐ	This idea is frequently expressed by participle without conjunction . .	§ 48
	. . . . .	§ 49
	. . . . .	§ 50
μή	Cf. IV.	
	These are often included with the Relatives, VIII.	§ 51
	. . . . .	
οὐ	. . . . .	
μή	. . . . .	
μή	N B. "When πρίν *must* mean 'before' it must take infinitive." ☞	§ 51 (*c*)
οὐ μή	{ ἐφ' ᾧτε, 'on condition that,' may be used like ὥστε with the infinitive, and sometimes with future indicative.	§ 52
		§ 53
οὐ	e. g. λέγω, and always φημί, οἶομαι, νομίζω, and ἠγοῦμαι	§ 54
οὐ	e. g. λέγω, and always εἶπον. Also οἶδα, ἀγγέλλω, ἀκούω, etc.	§ 56
οὐ	e. g. αἰσθάνομαι, οἶδα, ἀκούω, ὁρῶ, etc.	§ 56
οὐ	. . . . .	§ 54 (2)
οὐ	. . . . .	§ 58
μή	e. g. κελεύω	§ 59

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RULES FOR CASES.

Rules for the cases are here added in a somewhat condensed form for the benefit of younger students. For fuller treatment see the Grammars. G. §§ 1042–1198. H. §§ 706–783.

§ 61. Nominative.

The subject of a finite verb is in the nominative case. E. g. *ὁ ἀνὴρ τρέχει.*

§ 62. Predicate.

A predicate noun or adjective is in the same case as the subject.

ὁ Κῦρός ἐστι βασιλεύς, 'Cyrus is king.'

ὁ Κῦρος ἐγένετο ἂν βασιλεύς, 'Cyrus would have become king.'

So with a passive verb, *Κῦρος ἀπεδείχθη στρατηγός*, 'Cyrus was appointed general.'

§ 63. Accusative Case. Direct Object (*Inner and Outer*). Motion to or toward.

I. The *direct object* of an *active transitive* verb is in the accusative case; e. g. *φέρει τὴν ὄρνιν*, 'he brings the chicken.'

II. **Cognate Accusative.** An accusative may repeat an idea already contained in a verb (*intransitive* or transitive) or even in an adjective or noun.

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(Intransitive verb) ἔδραμε δρόμον, 'he ran a race.'

(Transitive verb) Ξενοφῶν δὲ ὄναρ εἶδεν, 'Xenophon saw a vision.'

(Adjective) κακὸς πᾶσαν κακίαν, 'bad with all badness.'

Often the cognate idea is only implied.

τὰ ἔσχατα κινδυνεύει, 'he takes the greatest risk,' = τὸν ἔσχατον κίνδυνον κινδυνεύει.

III. **Accusative of Extent.** The accusative may denote *extent of time or space.*

(Time) ἔμειναν ἡμέρας τρεῖς, 'they remained three days.'

(Space) ἐξήλαυνε παρασάγγας πέντε, 'he marched five leagues.'

IV. **Accusative of Specification.** (1) The accusative may be used with verbs (*even intransitive or passive*), adjectives, or nouns to denote the *part affected*, or that *in respect to which* a statement is made.

(Passive) τὸν ὀφθαλμὸν ἐκκεκομμένος, 'blind in one eye,' Dem. 247, 11.

(Intransitive) Ἕλληνές εἰσι τὸ γένος, 'they are Greeks by race.'

(Adjective) πόδας ὠκὺς Ἀχιλλεύς, 'swift-footed Achilles.'

(2) An accusative is often used adverbially; e. g. τέλος, 'finally;' οὐδέν, 'not at all;' τι, 'in some respect;' τί; 'why?'

V., VI., VII. **Double Accusative.** Two accusatives may be used with one verb.

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V. **Double Object.** Two accusatives, usually one of the *person* and the other of the *thing*, may follow verbs of

asking,	teaching,
clothing,	concealing,
depriving,	reminding, etc.

παῖς μέγας μικρὸν παῖδα ἐξέδυσε τὸν χιτῶνα, 'a large boy stripped a small boy of his tunic,' Xen. *Cyr.* 1, 3, 17.

When the verb becomes passive the *thing* remains accusative.

VI. **Object and Predicate.** An accusative may be predicated of the object after verbs of naming, making, choosing, considering, etc.

Δαρεῖος Κῦρον σατράπην ἐποίησε, 'Darius made Cyrus viceroy.'

When the verb becomes passive, both accusatives become nominative. See § 62.

VII. **Object and Cognate.** Verbs of *doing anything to* or *saying anything of* a person or thing may take two accusatives, one the direct object and the other cognate.

ταυτί με ποιοῦσι; 'are they doing these things to me?' Ar. *Vesp.* 696.

Often the 'thing' is expressed by an adverb, e. g. κακῶς λέγει αὐτόν, 'he speaks ill of him,' i. e. κακῶς = κακά.

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VIII. (1) The accusative always follows the prepositions (*ἀνά*), *εἰς* (= *ἐς*), and (with persons) *ὡς*.

ἀφίκετο ὡς Περδίκκαν καὶ εἰς τὴν Χαλκιδικήν, 'he came to Perdiccas and to the Chalcidic land,' Thuc. 4, 79 (*ἐς* in text).

NOTE. (*a*) In epic and lyric poets *ἀνά* is also used with the dative, meaning 'upon.' With the accusative the student will find it (frequent in Xenophon and Herodotus) as the opposite or correlative of *κατά* with accusative, meaning, 'up along,' 'through,' 'by,' 'to the extent of.'

ἀνὰ τὸν ποταμόν, 'up the river;' *ἀνὰ πᾶσαν τὴν ἡμέραν*, 'all through the day;' but *ἀνὰ πᾶσαν ἡμέραν*, 'day by day;' *ἀνὰ πέντε παρασάγγας*, 'at the rate of five leagues,' i. e. 'by fives;' *ἀνὰ κράτος*, 'at the top of one's speed,' Anab. I. x. 15.

(*b*) *ἐς* is common for *εἰς* in Ionic, poets, and Thucydides.

The accusative is also one of the cases employed after (*ἀμφί*), *διά*, *κατά*, *μετά*, *ὑπέρ*, *ἐπί*, *παρά*, *περί*, *πρός*, *ὑπό*.

NOTE. (*c*) The student will find *ἀμφί* and accusative chiefly in Xenophon and poets. Also, however, in the phrase *οἱ ἀμφί τινα*, e. g. Plato, *Hipp. Maj.* 281, C., *οἱ ἀμφὶ Θαλῆν*, 'Thales and the other philosophers of his school.'

(2) Many *intransitive* verbs become *transitive* when compounded with a preposition, and take the accusative.

διαβαίνουσι τὸν ποταμόν, 'they are crossing the river.'

Note also that when a *transitive* verb is compounded with a preposition, both parts may take an accusative.

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ὑπερήνεγκαν τὸν . . . ἰσθμὸν τὰς ναῦς, 'they carried the boats over the isthmus,' Thuc. 3, 81.

IX. An accusative follows the adverbs of swearing νή and μά, 'by:' e. g. νὴ τὸν Δία, 'yes, by Zeus;' μὰ τὸν Δία, 'no, by Zeus.'

X. **Accusative and Infinitive.** The *subject* of the infinitive is in the accusative case.

τὸν Κῦρον εἶναι βασιλέα, (he says that) 'Cyrus is king.'
τὸ ἡμᾶς εἶναι θνητούς, 'the fact that we are mortal.'

§ 64. **Genitive Case.** Meanings: '*of*;' '*from*;' '*out of*,' etc.

The genitive has two main usages.

1. *As a real genitive* (*of*), serving to define more closely a noun (or verb, adjective, etc.).

2. *As the ablative genitive* (*from*); the genitive has absorbed the 'whence' meaning of the lost ablative.

I. **Adnominal Genitive.**

A noun (not in apposition) limiting the meaning of another noun is put in the genitive. This includes

1. The *possessive* genitive.

ὁ Ἐπυάξης ἀνήρ, 'Epyaxa's husband.'

2. The *subjective* genitive.

ὁ τῶν βαρβάρων φόβος τῶν Ἑλλήνων, '*the barbarians*' fear of the Greeks;' i. e. the fear felt by the barbarians.

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3. The *objective* genitive.

ὁ τῶν βαρβάρων φόβος **τῶν Ἑλλήνων**, 'the barbarians' fear *of the Greeks*;' i. e. felt towards the Greeks.

This genitive often has the translation of 'for' in English; e. g. *πόθος τῆς πόλεως*, 'a longing for their city.'

4. The *partitive* genitive. This genitive denotes the *whole* after words denoting a part.

τῶν πολεμίων τὸ πολύ, 'the greater part of the enemy.'

So *ἦν δὲ τούτων τῶν σταθμῶν*, 'now there were some of these day's journeys,' Anab. I. v. 7.

5. The *genitive of material.*

δύο χοίνικας ἀλφίτων, 'two quarts of meal.'

6. The *genitive of measure.*

μισθὸς τριῶν μηνῶν, 'three months' pay.'

II. **Predicate genitive.** (1) The limiting genitive may be used as a predicate.

αἱ κῶμαι Παρυσάτιδος ἦσαν, 'the villages belonged to Parysatis,' Anab. I. iv. 9.

(2) The *partitive* genitive is also often found as a predicate after verbs of calling, etc.

Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, 'Solon was called one of the seven wise men.'

With this compare Acc. Rule No. VI.

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GENITIVE WITH VERBS.

III. The genitive may be used as the *object* of a verb. This is often the case when the verb affects the object only in part. *Genitive meaning* 'of.'

Such verbs are those meaning 'to share,' 'enjoy,' 'hit,' 'miss,' 'aim,' begin,' 'lead,' 'rule,' 'take hold of,' 'touch,' 'perceive,'[1] 'hear,' 'see,' 'taste,' 'smell,' 'remember,' 'forget.'

Examples:

τῆς πολιτείας μεταδιδόναι, 'to give a share in the citizenship,' Lys. 25, 3.

ἄρχειν τῆς πληγῆς, 'to strike the first blow.'

ἀκούω τούτου λέγοντος, 'I hear him speaking.'

ὡς ὤσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι . . . ἀνέστρεφον, 'quick as ever the horses caught scent of the camels they wheeled around,' Hdt. I. 80.

IV. Also with verbs denoting **separation, comparison, source.** *Ablative genitive* (*from*).

1. Such verbs are those meaning 'to deprive,' 'to remove,' 'to spare,' 'to release,' 'to abandon,' 'to differ,' 'to surpass,' 'to be inferior to,' 'to be full of,' 'to want.'[2]

Examples:

ἐπίσχες τοῦ δρόμου, 'stop running!' Ar. *Av.* 1200.

φείδου τοῦ πεσόντος, 'spare the fallen.'

[1] Verbs of perception (hearing, seeing, etc.) are also classed among those governing genitive denoting 'whence.'

[2] Verbs of fulness and want are sometimes classed under III.

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καὶ τούτου . . . οὐχ ἡττησόμεθα, 'and we shall not be inferior to him,' Anab. II. iii. 23.

δέομαι ὑμῶν, 'I beg of you,' Lys. 25, 3.

ἐδέησεν ὀλίγου, 'he lacked little' (i. e. 'came near'), Xen.

2. The genitive may denote the *source* from which anything is obtained, often with an accusative of the thing.

ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον, 'I shall learn the whole story from my lord himself,' Aesch. *Ag.* 582.

V. Genitive of **cause, crime,** or **value.**

1. The genitive denotes the cause, especially with verbs of praise, pity, anger, and revenge.

ἑαυτὸν εὐδαιμονίζει τῆς μεταβολῆς, 'he congratulates himself on his change of abode,' Pl. *Rep.* 516, c.

οὐ ζηλῶ σε τῆς παιδεύσεως, 'I don't envy you your education,' Ar. *Thesm.* 175.

2. The genitive of cause is used in *exclamations.*

ὦ Πόσειδον, τοῦ χειμῶνος, 'Poseidon! what a storm!'

Ἡράκλεις, τῆς ἀκριβολογίας, 'Heracles! what fine distinctions, Luc. *Vit. Auct.* 26.

3. Verbs of *accusing, acquitting, condemning,* and *convicting* take the genitive of the crime.

διώξομαί σε δειλίας, 'I will indict you for cowardice,' Ar. *Eq.* 368.

N. B. Compounds of κατά take genitive of person and accusative of crime or punishment.

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4. Verbs of *buying, selling*, and *valuing* take the genitive of *price* or *value*.

πόσου δέ ἐστι; 'how much is he?'
εἴκοσι μνῶν, 'twenty minae.'
πολλοῦ λέγεις, 'you name a high price.'

VI. **Genitive after Compound Verbs.** Verbs compounded with (the appropriate) prepositions may take the genitive.

ὑπερεφάνησαν τοῦ λόφου, 'they appeared above the hill,' Thuc. IV. 93.

More often a preposition (the same or another) follows with its appropriate case.

(Without prep.) πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος, 'till Zeus fall from his sovereignty,' Aesch. *Prom.* 775.
(With prep.) ἐκ τοῦ σταυρώματος ἐξέπιπτον, 'they rushed forth from the stockade,' Xen.

GENITIVE WITH ADJECTIVES AND ADVERBS.

VII. The *objective* genitive follows many verbal *adjectives* or *adverbs* derived from them.

ἔμπειρος κακῶν, 'experienced in misfortune.'
So adverbs, οἱ ἐμπείρως αὐτοῦ ἔχοντες, 'those well acquainted with him.'

These adjectives are chiefly kindred to verbs which take the genitive; see above.

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Some of the more common are the following, with their opposites: —

μνήμων, 'mindful of;' *ἐγκρατής*, 'master of;' *ἔμπειρος*, 'experienced in;' *ἴδιος*, 'peculiar to;' *κοινός*, 'in common with;' *ἱερός*, 'sacred to;' *πλήρης* and *μεστός*, 'full of;' *ἐνδεής*, 'lacking in;' *μέτοχος*, 'partaking of;' *ἄξιος*, 'worthy of;' *αἴτιος*, 'guilty of.'

The student will bear in mind that the objective genitive is often to be translated in English by 'for,' 'in,' etc.

VIII. Comparatives, whether adjectives or adverbs, may take the genitive. Cf. No. IV.

ὦτά ἐστι ἀπιστότερα ὀφθαλμῶν, 'ears are more untrustworthy than eyes,' Hdt. I. 8.

IX. **Adverbs.** Besides the use of adverbs in Nos. VII. and VIII., the genitive is used with many adverbs of place and time, such as *ποῦ*; 'where?' *ποῖ*; 'whither?' *οὐδαμοῦ*, 'nowhere;' *ἐντός*, *εἴσω*, 'within;' *ἐκτός*, *ἔξω*, 'without;' *μεταξύ*, 'between;' *ἐγγύς*, *πλησίον*, 'near;' *ἄνω*, 'up;' *κάτω*, 'down;' *πρόσθεν*, 'in front;' *ὄπισθεν*, 'behind;' *ὀψέ*, 'late;' *πολλάκις*, 'frequently.' E. g.

πηνίκ' ἐστὶ τῆς ἡμέρας; 'what time of day is it;' Ar. *Av.* 1498.

X. Genitive with **prepositions.** The *genitive only* is used after the prepositions *ἀντί*, *ἀπό*, *ἐξ*, and *πρό*.

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It is one of the cases used after *διά, κατά, μετά, ὑπέρ,* and *ἐπί, παρά, περί, πρός, ὑπό. ἀμφί* with the genitive is rare in prose.

The "improper" prepositions *ἄνευ,* 'without;' *πλήν,* 'except;' *ἄχρι* and *μέχρι,* 'until;' *ἕνεκα,* 'for the sake of,' take the genitive.

XI. **Genitive of Time.** The genitive denotes the time *within which* anything takes place; e. g. *ἡμέρας,* 'by day;' *νυκτός,* 'by night;' *θέρους,* 'in summer.'

οὐ δέκα ἡμερῶν, 'not within ten days.' Cf. also the use of dative with *ἐν,* Anab. I. vii. 18, *ἐν ταύταις ταῖς ἡμέραις.* So *ἐν θέρει,* 'in summer.'

XII. **Genitive Absolute.** A noun and a participle may stand by themselves in the genitive.

τούτων οὕτως ἐχόντων, χαίρω, 'since this is so, I rejoice.'

§ 65. **Dative Case.** Meanings: 'to,' 'for,' 'in,' 'at,' 'by,' 'with.'

The dative case has absorbed many of the meanings of the lost ablative and the locative case. It may therefore be considered:

1. As a real dative. 'To' or 'for.'
2. As an ablative dative. 'By,' 'with,' etc.
3. As a locative dative. 'In,' 'at.'

CAUTION. Do not express *motion to* or *toward* by the dative, but by a preposition and accusative.

I. The dative is the case of the **Indirect Object.**

1. After *transitive* verbs (translate 'to').

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τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, 'he gives the letter to a trusty man.'

2. After many *intransitives* (omit 'to'), meaning

'To benefit,' 'befit,' and 'advise,'
'To serve,' 'obey,' and 'exhort,'
'To reproach,' 'envy,' and 'abuse,'
and their likes and opposites.

ἐλοιδορεῖτο αὐτῷ, 'he railed-at him.'

3. The Dative of Interest.

(*a*) The dative of interest or reference may generally be translated 'for.' It may qualify a whole sentence or, like the possessive genitive, a single word.

τὰ ὅπλα τοῖς στρατιώταις ἐπὶ ἁμαξῶν ἤγοντο, 'the soldiers had their arms carried for them on wagons.' τῶν στρατιωτῶν would have meant possession only.

τοῖσιν ἀνέστη, 'he rose up for (i. e. to address) them,' H.

(*b*) Here belongs the "ethical" dative of the personal pronouns.

ὦ μῆτερ, ὡς καλός μοι ὁ πάππος, 'O mother, how handsome my grandfather is!' Xen. *Cyr.* 1, 3, 2.

(*c*) The dative of *possession* is used with εἰμί, γίγνομαι, etc.

ἵππος ἐστὶν ἐμοί, 'I have a horse.'

(*d*) *Agent.* The dative *may* express the agent after passive verbs in the perfect and pluperfect, and does so regularly after the verbal adjective in -τέος.

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ταῦτα ὑμῖν ποιητέον ἐστίν, 'this must be done by you.'

Otherwise the agent is expressed by *ὑπό* and genitive.

4. The dative may follow *adjectives* and *adverbs* of kindred meaning to the verbs which take the dative.

τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός, 'hostile to my brother, friendly and faithful to me.'

II. Dative of **Association** and **Accompaniment** (ablative dative).

1. The dative is used with all words of *resemblance, union*, and *approach*. This includes verbs, adjectives, adverbs, and nouns.

μάχεσθαι τοῖς Θηβαίοις, 'to fight with the Thebans.

ὁμοία ταῖς δούλαις ἐσθής, 'raiment like (that of) the slaves.'

2. The dative denotes that by which any person or thing is accompanied.

ἐξελαύνει . . . ἱδροῦντι τῷ ἵππῳ, 'he rides up with his horse in a sweat,' Anab. I. viii. 1.

This use is frequent in military phrases.

ἐλαύνει . . . συντεταγμένῳ τῷ στρατεύματι παντί, 'he marches with all the army drawn up,' Anab. I. vii. 14.

III. The *dative only* is used with the prepositions *ἐν* (and *σύν*).

Although Xenophon frequently uses *σύν*, the student must use it but seldom. It is not frequent in Attic prose. Use the dative alone, or *ἔχων*, etc.

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The dative is one of the cases used with *ἐπί, παρά, πρός, ὑπό.*

Examples of *ἐν*: '*ἐν νήσῳ*, 'on an island;' *ἐν ὅπλοις*, 'under arms;' *ἐν τῇ ὑπερβολῇ*, 'during the crossing;' *ἐν ὀργῇ*, 'in anger;' *ἐν Ἰσσοῖς*, 'at Issi.'

IV. Many verbs compounded with *ἐν, σύν*, or *ἐπί*, and some with *πρός, παρά, περί*, and *ὑπό* take the dative; e. g. *προσέβαλον ἀλλήλοις*, 'they attacked each other,' Thuc.; but we also find *πρὸς ἀλλήλους*.

V. The dative denotes *cause, manner, means, instrument, respect*, and *degree of difference.*

1. *Cause: τοῦτ' ἐποίησεν ἀγνοίᾳ*, 'he did it from ignorance.' This is also expressed by *ὑπό* and genitive: *ὑπ' ἀγνοίας.*

2. *Manner: ἐπῆλθον πολλῷ θορύβῳ*, 'they came on with much confusion.'

3. *Means* or *instrument: αὐτὸν ἀκοντίζει παλτῷ*, 'he strikes him with a javelin.'

4. *Respect: τοσοῦτον πλήθει περιῆν*, 'so much was he superior in numbers,' Anab. I. viii. 13.

5. *Degree of difference: τῇ κεφαλῇ μείων*, 'a head shorter.' *τοσούτῳ ἄμεινον*, '(by) so much the better.'

VI. The dative of **Time** (Locative dative).

The particular day, night, month, year, or festivals, etc., may be put in the dative with an adjective and without a preposition; e. g. *ταύτῃ τῇ ἡμέρᾳ*, 'that day.' *Παναθηναίοις*, 'at the Panathenaea.'

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Otherwise add preposition ἐν, 'at,' 'in,' 'on;' e. g. ἐν θέρει, 'in summer;' ἐν τῷ παρόντι, 'at present.'

In *poetry* the locative dative is often used without the prepositions ἐν, παρά, etc. Always add preposition in prose.

§ 66. **Vocative Case.**

The vocative is the case of direct address.

ὦ ἄνδρες στρατιῶται, 'fellow soldiers.'

In Greek ὦ is usually prefixed unless the speaker is in haste or under great excitement, as in threats, etc.; e. g. ἄνθρωπε, τί ποιεῖς; 'fellow! what are you doing?' Xen. *Cyr.* 2, 2, 7.

Generally speaking, the omission or insertion of ὦ is exactly the reverse of the English usage.

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§ 67. A few Rules of Accent for Beginners.

☞ For fuller rules, with exceptions, see foot-notes.

The following summary of accent purposely ignores that which is exceptional and difficult to classify. Additional rules, explanations, and exceptions are added in foot-notes for more advanced students. While in some classes of nouns no satisfactory rules can be formulated, it is well for the student to realize at once that the *great majority* of Greek words in common use are accented according to well-established rules. This is the case with all verbs, participles, prepositions, and regular adverbs, and with many important categories of nouns and adjectives, both simple and compound.

The student should be taught to recognize that the accent in many instances has an organic connection with the formation of the word, — e. g. its derivation from noun or verb; its active or passive meaning; its growth from two or more simple words, or from one suffix or several. In this way a habit of observation and association may be formed, which will incidentally bring with it much more than a mere knowledge of accents.

In nouns, pronouns, and adjectives the rules given are for the nominative case, subject of course to the regular changes due to inflection.

It will be taken for granted that the student has already been taught the preliminary laws of Greek accent as given in the grammars. (G. §§ 106–135; H. §§ 95–120: see also H. §§ 548 ff.) For convenience, however, some of the most common terms in use will be here given, with examples, and an explanation of the term 'recessive accent.'

1. Recessive Accent.[1]

By recessive accent is meant a tendency in Greek to throw the accent back from the end of the word

[1] This term is here retained pending the proof of objections to it or the invention of a better term. For a discussion of the subject, see

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toward the beginning. This tendency is found in many classes of words. With verbs, for example, it is the rule, and in compound words it is the prevailing accentuation. It assumes various forms according to the quantity of the syllables.

If the last syllable is short the accent retreats to the antepenult, e. g. ἔχετε, σύνδουλος, or in dissyllabic words becomes circumflex on the penult if that is long, e. g. εἶχον, βῶλος, if the penult is short the accent is acute on the penult, e. g. ἔχε, τρόπος. If the last syllable is long the accent can retreat no farther than the acute on the penult, e. g. εἰχέτην, ἀνθρώπου.

If the word is a monosyllable, the accent, *if recessive*, will be circumflex, e. g. βῆν (= ἔβην), γῆ.

From these examples it will be seen that the *position* of the accent, *when recessive*, is controlled by the quantity of the final syllable, and the *kind* of accent by the quantity of the syllable on which it falls (of course within the limits to which the circumflex accent is confined).

If, now, the student will accustom himself to think of a short syllable as the unit of measure, and a long syllable as containing two such units, the following principles will become clear.

The acute accent in Greek[1] holds out, so to speak, over *three* such units only; hence the following

Bloomfield, Amer. Jour. of Philol., vol. iv. and vol. ix. Also Wheeler, "Der Griechische Nominalaccent," Strassburg, 1885.

[1] This is not the case in English.

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Rule: *The acute cannot retreat beyond the antepenult.*

The circumflex accent may be described as a method of representing that the acute accent stands on the *first half* of a syllable long by nature; e. g. $\hat{\omega} = \acute{\omega}$ or $\acute{o} + o$. From the rule just given we therefore obtain the following

Rule: *The circumflex can retreat only as far as the penult, and that too only when the last syllable is short.*

βῶλος = ⏑̲́ ⏑ (3, 2, 1); but *βώλου* = ⏑́ ⏑̲ (4, 3, 2, 1); so *ἀνθρώπου, ἀξίου*, etc. In long monosyllables the accent, *when recessive*, retreats upon the first half; e. g. *βῆν* = ⏑́ ⏑, *γῆ*, etc.

One puzzling exception occurs. In recessive accent of words of more than two syllables, the Greek disregarded the *quantity of the penult*, and allowed the acute to stand on the *fourth* unit from the end in words with a long penult; e. g. *ἔχητε, ἄνθρωπος* = ⏑́ ⏑̲ ⏑ (4, 3, 2, 1), but genitive *ἀνθρώπου*. This has not yet been satisfactorily explained.[1] The rule in full therefore is: —

Rule for Recessive Accent. *The accent, if recessive, is placed as far from the end of the word as the last syllable permits, counting the penult as a unit whether long or short.* *ἄνθρωπος, ἀνθρώπου, ἔχετον, εἰχέτην, Μοῦσα, Μούσης, Μουσῶν* (= *άων*).

[1] There may be observed in the language a disinclination to the paroxytone accent of trochaic endings, or, more plainly, to accenting the penult of trochaic *polysyllables*; e. g. *ἔγωγε*, (*ἐγώ* and †*γε*). So also *λογοποιός*, etc.

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2. **Oxytone** (ὀξύς, 'sharp,' and τόνος). The acute on the ultima is called oxytone. *χήν, χηνός, βασιλεύς.*

3. **Paroxytone** (παρά +). The acute on the penult is called paroxytone. *παρθένος, πηλίκος, πολίτης, τούτου.*

4. **Properoxytone** (πρό +). The acute on the antepenult is called properoxytone. *ἄνθρωπος, ἡμέτερος, ἔλαθον.*

5. **Perispomenon** (περισπάω, 'turn around,' i. e. ˜ ^). The circumflex on the ultima is called perispomenon. *Ζεῦ, τιμῶν, ὁπλιτῶν.*

6. **Properispomenon** (πρό +). The circumflex on the penult is called properispomenon. *οὗτος, ἐκεῖνος, προσεῖπε.*

7. **Barytone** (βαρύς, 'deep,' +). A word is called barytone when it has no accent on the last syllable. See nos. 3, 4, 6.

8. **Proclitic** (πρό + κλίνω, 'incline'). A proclitic is a word which throws its accent forward upon the following word. The proclitics are

(*a*) The forms of the article without τ, i. e. ὁ, ἡ, οἱ, αἱ.
(*b*) The four prepositions εἰς (ἐς), ὡς, ἐκ (ἐξ), ἐν.
(*c*) The conjunctions εἰ, 'if' and ὡς, 'as.'
(*d*) The negative οὐ (οὐκ, οὐχ).

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9. **Enclitic** (*ἐν* + *κλίνω*). An enclitic is a word which throws its accent back upon the preceding word. For rules of accent see grammar (G. §§ 142–146. H. §§ 115, 116).

The most common enclitics are:

(*a*) The pronouns *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἷ, ἕ, σφίσι.*

(*b*) The indefinite *τὶς* throughout.

(*c*) The present indicative of *εἰμί* and *φημί* (except *εἶ* and *φῄς*).

(*d*) Indefinite adverbs like *πού, ποθέν, ποτέ,* etc.

(*e*) The particles *γέ, τέ, τοί, πέρ,* and *-δε.*

§ 68.[1] **Verbs** have recessive accent; e. g. *λύετον, λῦε.*

☞ But the accent in compound verbs cannot precede the augment, e. g. *προσεῖπον,* nor precede the syllable of the word

[1] § 68. EXCEPTIONS. 1. Contracts are *apparent* exceptions. G. § 131; H. § 105.

2. For accent of enclitics see G. §§ 142 ff.; H. §§ 113–119.

3. The following *infinitives* accent the penult: —

First aorist active; e. g. *βουλεῦσαι.*

The perfect passive (middle); e. g. *λελύσθαι.*

All infinitives in *-ναι*; e. g. *λελυκέναι, λυθῆναι, ἱστάναι,* etc.

The second aorist middle; e. g. *λαβέσθαι*; and the active, which is perispomenon because contracted; e. g. *λαβέειν* > *λαβεῖν.* G. § 131 (notes); H. §§ 389, 390.

4. The following *imperatives* are irregular. G. § 131. H. § 387.

(*a*) The second aorist middle second singular is perispomenon; e. g. *λαβοῦ*; but when compounded with a dissyllabic preposition the accent is recessive; e. g. *κατάθου.*

(*b*) The second aorist active in five verbs is oxytone, i. e. *ἰδέ, εἰπέ, ἐλθέ, εὑρέ,* and *λαβέ.* But not their compounds, which are regular.

5. In optatives of the *μι* inflection the accent cannot precede the mood suffix *-ι-*; e. g. *ἱσταῖτε.* H. § 388.

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prefixed which originally had an accent, e. g. ἀπόδος (except when the vowel is lost, e. g. πάρειμι), nor precede the member first prefixed, e. g. συνέκδος.

§ 69.[1] **Participles** have recessive accent; e. g. λύσας, λύσασα, λῦσαν, λυόμενος, λύων.

The following are important exceptions:

1. All participles in -ας (except first aorist active); all in -εις, -υς, -ους, -ως, and second aorist active in -ων are oxytone; e. g. ἱστάς, τιθείς, δεικνύς, διδούς, λελυκώς, λαβών.

2. Perfect passive (or middle) participles are paroxytone; e. g. λελυμένος.

§ 70.[2] **Adverbs** are accented like the corresponding forms of the adjective; e. g. σοφῶς (adjective, gen. pl. σοφῶν), ἀληθῶς (ἀληθῶν), σοφώτερον, σοφώτατα, ἀληθέστερον, ἀληθέστατα, ἥδιον, ἥδιστα.

§ 71.[3] **Prepositions** are oxytone; e. g. ἀνά, ἀντί, ἐπί, κατά, etc.

[1] § 69. Contract participles are apparent exceptions; e. g. φιλῶν = φιλέων).

[2] § 70. Irregular adverbs, formed by adding suffixes, etc., vary too much to be reduced to rule. It will be useful to notice *enclitic* adverbial endings like -θι, -θεν, -δε, (-φι, -φιν), etc., multiplicatives in -άκις, oxytones in -δόν, -αδόν, -ηδόν, and others.

[3] § 71. The only exceptions are the four proclitics, ἐκ, ἐν, εἰς, and ὡς, and five of the "improper" prepositions, i. e. ἄνευ, ἄτερ, ἄχρι, μέχρι, and ἕνεκα, which are recessive.

Except also when they 'suffer' anastrophe. G. § 116; H. § 109. For the true explanation of anastrophe see Bloomfield, Am. Jour. Phil., iv. 24.

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§ 72.[1] **Pronouns.**

1. *Personal* and *reflexive* pronouns are oxytone. *αὐτός* is here included. E. g. *ἐγώ, σύ, οὗ* (acute > circumflex in genitive and dative), *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ* (*αὐτοῦ*).

2. *Demonstratives* accent the penult; e. g. *οὗτος, ὅδε, ἐκεῖνος.*

3. *Interrogative* and *relative* pronouns are accented on the first syllable; e. g. *τίς; (τίνος;), ὅς, ὅστις.*

§ 73. **Nouns.**

To understand the accent of nouns (or adjectives) it is usually necessary to know whether the word is simple or compounded. In many classes of words the accent changes in composition. The following classification may be made.

1. Uncompounded: (*a*) Monosyllables. (*b*) Polysyllables.
2. Compounds.

First Declension (Uncompounded).

N. B. No masculine is oxytone except *some verbal* derivatives in *-της.*

[1] § 72. 1. Possessive adjective pronouns vary; e. g. *ἐμός, σός, τεός*, but those in *-τερος* are recessive, e. g. *ἡμέτερος*, etc.; see comparatives.

2. Also compounds of *οὗτος*, e. g. *τοιοῦτος.*

EXCEPTIONS. (*a*) The comparative and superlative forms *ἕτερος* and *ἕκαστος* are recessive according to rule, § 77 (3).

(*b*) when *ι demonstrativum* is added the accent is oxytone, e. g. *οὑτοσί, τουτονί.*

3. Also the corresponding pronominal adjectives, e. g. *πόσος, ποῖος*, etc. (but *πη-λίκος*). When the syllable *δ-* is prefixed, as in *δ-ποῖος, δ-πόσος*, the accent is unchanged.

4. The indefinite *τις* either loses its accent or is accented on the last syllable (i. e. grave or circumflex).

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I. *Masculines.*[1]

1. All words in *-ας* are paroxytone; e. g. *ταμίας, Ξενίας.*

2. All words in *-ης* (*-της, -ιτης, -ωτης*, etc.) are paroxytone; e. g. *τοξότης, στρατιώτης, οἰκέτης, ὁπλίτης, Πέρσης.*

[1] § 73. I. The following rules are more exact for nouns in *-ης.*

1. Contracts are perispomenon; e. g. *Ἑρμῆς.*

2. *Nominal derivatives.* All derivatives from nouns and adjectives are paroxytone; e. g. *στρατιώτης.*

3. *Paroxytone verbal derivatives in -της.* All with a short penult are paroxytone except *κρι-τής* and *εὑρε-τής*, also those which add *-της* to the pure unstrengthened verb stem; e. g. *οἰκέ-της, ὑφάν-της.*

4. *Oxytone verbal derivatives in -της.* All with a lengthened vowel in the penult; *some* from liquid verbs; polysyllables in *-σ-της*; those in *-κ-της* (from verbs in *-άζω*, etc.). Examples: *γεννη-τής*, 'a parent' (vs. *γεννήτης*, 'a clansman') *θεα-τής, βουλευτής, καθαρτής, δικαστής, ὀρχηστής, σαλπιγκτής.*

☞ There are a few real or apparent exceptions to the above rules, e. g. *αἰχμητής, κυβερνήτης, σφενδονήτης* (√?). *ἑθελοντής*, and *ἑκοντής*, used like adjectives and derived from participial forms, are oxytone. See Göttling, Accentlehre, p. 125.

II. Add 3. Abstracts in *-ιᾱ* and *-ειᾰ* are recessive; e. g. *σοφία*, 'wisdom;' *ἀλήθεια*, 'truth.'

4. Collectives and concrete nouns in *-ια* and *-εια* are oxytone; e. g. *ἰωνιά*, 'a bed of violets;' *στρατιά*, 'an army;' *παιδιά*, 'a game.'

5. Other feminines are chiefly recessive.

Add III. COMPOUNDS.

1. All with a long ultima (except dissyllabic oxytones not compounded with prepositions) retain the accent of their last factor; e. g. *φιλο-σοφία, ὑπο-κριτής* (but *ὀνειρο-κρίτης, ἱστο-δόκη* (*δοκή*)).

2. All with short ultima have recessive accent when compounded; e. g. *πρόπειρα* (√*πεῖρα*).

3. When the last member does not exist as a separate word in this form, the accent is recessive; e. g. *κωμάρχης, εὐσέβεια.*

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3. Except certain verbal derivatives which are oxytone, i. e.

(*a*) *Two only* with a *short* penult, i. e. κρι-τής and εὑρετής.

(*b*) (Nearly) *all* with a *long* penult; e. g. ποιη-τής (√ποιέω), δικαστής (√δικάζω), βουλευτής (√βουλεύω).

II. *Feminines.*

1. *Verbal* derivatives in *a* and *η* are oxytone. (This is especially the case where the stem vowel is changed.) E. g. στολή (√στέλλω), σπονδή (√σπένδω), τομή (√τέμνω), τιμή (√τιμάω).

2. All in ᾰ (gen. ης) are recessive; e. g. **Μοῦσα, τράπεζα.**

§ 74. **Second Declension** (Uncompounded).

The following suffixes are the most commonly used, i. e. -ος (-ον), -ιος, -κος, -λος, -μος, -νος, -ρος, -τος. It will require a little care to tell in some words whether the suffix is simply -ος or one of the others; e. g. νόμ-ος, ἀγ-ός, δρόμ-ος, τροπ-ός, τροχ-ός are all formed with the suffix -ος, not with -γος, -μος, -πος, etc., as they are sometimes classified, much to the student's bewilderment.

There are also many secondary suffixes formed from the above; e. g. -ικος, -ακος, -ιμος, -αμος, -αλος, etc.[1]

[1] § 74. The accent of nouns with these suffixes varies. Generally speaking nouns with trochaic (_ ∪) endings remain oxytone (*espe-*

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The simple suffix *-ος* is very common in nouns, it is less so in adjectives, which usually have *-κος*, *-λος*, *-μος*, etc., or even some secondary suffix, as *-ικος*, *-ιμος*, etc.[1]

1. *Nomina agentis.* Nouns in *-ος* expressing the *agent* are oxytone; e. g. *τροχ-ός* (√*τρέχω*), 'a runner,' 'a wheel;' *τροπ-ός* (√*τρέπω*), 'a thole strap;' *τροφ-ός* (√*τρέφω*), 'a nurse;' *ἀγ-ός* (√*ἄγω*), 'a leader.'

2. *Nomina actionis.* Nouns in *-ος* expressing an *action* (or a quality, or a thing done or made) are recessive. The tendency is to accent the stem syllable; e. g. *τρόχ-ος* (√*τρέχω*), 'a course;' *τρόπ-ος* (√*τρέπω*), 'a turn,' 'manner;' *λόγ-ος* (√*λέγω*), 'a speech;' *σπόρ-ος* (√*σπείρω*), 'a sowing,' 'seed;' *ὄκν-ος* (√*ὀκνέω*), 'hesitation;' *πόν-ος* (√*πένομαι*), 'labor.'

3. *Verbal derivatives in* *-μος* *and* *-τος* are oxytone; e. g. *λογισ-μός*, *κωκυ-τός*.

cially polysyllables), others generally recessive; e. g. *θεωρός*, *θάλαμος* (exc. is *ποταμός*), *στέφανος* (exc. is *οὐρανός*).

[1] § 74. It may help the student to know that in the second declension more than twice as many *masculine* nouns with suffix *-os* are barytone than oxytone; the *neuter* nouns are almost all barytone. *Adjectives* on the other hand are mostly oxytone. Feminine nouns with the corresponding suffix (*α*, *η*) have twice as many oxytones as barytones. (Schröder, Redetheile im Griechischen u. Lateinischen, p. 123.)

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4. *Neuters* are recessive; e. g. *τὸ ἔργον, τὸ ὅπλον, τὸ δρέπανον.*

Adjectives used as nouns retain their accent; e. g. *τὸ κακόν, τὸ καλόν*; and verbals, as *τὸ φυτόν.*

5. *Diminutives*[1] accent the first syllable of the suffix; e. g. *τειχ-ύδριον, εἰδ-ύλλιον.* From *οἶκος* come *οἰκ-ίσκος, οἰκ-ίον, οἰκ-ίδιον.*

§ 75. Compound Nouns of the Second Declension.

1. If the second part is an *active verbal* it receives the accent. Trochaic endings (i. e. ⏑ ⏓) are oxytone, others (⏑ ⏓ ⏑, ⏑ ⏓ ⏑) are paroxytone; e. g. *λοχ-ᾱγός* (√*ἄγω*), 'a captain;' *στρατ-ηγός*, 'a general;' *σκυτο-τόμος* (√*τέμνω*), 'a cobbler;' *δισκο-βόλος* (√*βάλλω*), 'a quoit thrower.'

2. If the second part is derived from a noun, the accent is recessive; e. g. *φιλό-λογος*, 'a philologian;' *ἱππο-πόταμος*, 'a river-horse;' *θέ-οινος*, 'wine-god;' *οἰνό-πεδον*, 'vineyard.' Also *all* those compounded with a preposition (*even verbals*); e. g. *σύν-δουλος*, 'fellow-slave;' *μέθ-οδος*, 'method;' *ὁ διάβολος*, 'the slanderer.'

[1] § 74. 5. The term "diminutive" is extended to embrace the idea 'made of,' etc., as well as a small —;' e. g. *χρυσίον*, 'gold coin' or 'gold plate;' also *πεδίον* (√*πέδον*), 'a plain.'

NOTES. 1. Diminutives in *-ισκος* are *all* paroxytone, notwithstanding their trochaic ending.

2. Polysyllables, and some trisyllables, in *-ιον* are recessive.

3. If the diminutive suffix has more than three syllables the accent is of course proparoxytone; e. g. *παιδ-ισκάριον.*

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§ 76. **Third Declension.**[1]

I. The following classes of nouns are oxytone:

(*a*) *All in* -αν *or* -ην (-ηνος or -ενος); e. g. παιάν, ποιμήν.

(*b*) *All in* -ευς; e. g. βασιλεύς, ἱππεύς.

(*c*) *Feminines in* -ας (-άδος); e. g. ἡ Ἑλλάς.

(*d*) *Masculines in* -ηρ; e. g. ὁ πατήρ, ὁ ἀήρ, ὁ ἀστήρ (but feminine, ἡ μήτηρ, etc.).

(*e*) *All collectives*, words of *locality*, *place*, and *time*, and names of *months*, with the suffix -ων (-ῶνος); e. g. ἀμπελών, 'vineyard;' μυλών, 'mill;' αἰών, 'age;' χειμών, 'winter;' Ἑκατομβαιών, 'Hecatombaeon.'

(*f*) *Feminines and national names in* -ων (-όνος); e. g. ἡ εἰκών, 'image;' Μακεδών, 'a Macedonian.'

II. Other masculine and feminine nouns are chiefly recessive; e. g. ἡ δύναμις, ὁ ἄναξ, ἡ κλῖμαξ.

[1] § 76. *Monosyllables.* Short monosyllables are necessarily oxytone. Long monosyllables are either oxytone or perispomenon.

(*a*) Masculine and feminine monosyllables are generally oxytone; e. g. μήν, χήν, χθών, θήρ, χείρ, πούς, αἴξ, βῖς, Ζεύς, etc. The most common exceptions are ναῦς, βοῦς, γραῦς, μῦς, ὗς (σῦς), δρῦς, γλαῦξ (also γλαύξ), and many proper names.

Contract words are perispomenon; e. g. ἦρ, οἷς, παῖς.

(*b*) Neuter monosyllables are perispomenon. As this is a form of recessive accent, it agrees with § 76, III., "All neuters are recessive." E. g. οὖς, πῦρ, all indeclinable words like names of letters, e. g. μῦ, νῦ, ξῖ, πῖ.

§ 76. IV. *Compound nouns of Third Declension.*

(*a*) Compounds of monosyllables retract the accent; e. g. Αἰγί-παν, 'goat-Pan.' There are but few real nouns; e. g. ἀντί-χθων (sc. γῆ), ἀντί-χειρ (sc. δάκτυλος).

(*b*) Compounds from polysyllables usually retain the accent of their last member (except oxytones in -ην and -αν, which become paroxytone, and some exceptions in -ηρ); e. g. Δη-μήτηρ, ὑπογραμματεύς.

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III. *All neuters* are recessive; e. g. *τὸ εὖρος, τὸ στράτευμα.*

§ 77. Adjectives.[1]

First and Second Declensions (Uncompounded).

1. Adjectives of the first and second declensions ending in *-ος, -κος, -λος, -μος, -νος, -ρος, -τος* are chiefly oxytone; e. g. *σοφ-ός, χθαμα-λός, θερ-μός, ἵλα-ρός, αἰνε-τός.*

[1] § 77. NOTES. (*a*) Some very common exceptions of adjectives in *-ος* are the following: *φίλος, νέος, μέσος, μόνος, ἴσος, ὀλίγος, ὅλος.*

(*b*) *-κος.* Exceptions are the paroxytone diminutives in *-ισκος.*

(*c*) *-λος.* There a number of paroxytone and recessive exceptions.

(*d*) *-ρος.* There are a few exceptions. But all comparatives (and others in *-τερος* like *ἡμέτερος, ἑκάτερος*) are recessive according to rule.

(*e*) *-μος.* These vary. Those in *-αμος* and *-ισμος* are oxytone; *-ιμος* regularly, and other secondaries chiefly, recessive.

(*f*) *-νος.* Many in *-νος* are oxytone. The secondary suffixes *-υνος, -ινος,* etc., chiefly recessive. N. B. *-ινος,* meaning 'made of' or 'pertaining to,' is recessive; e. g. *ἀμυγδάλινος,* 'of almonds; *ἐλεφάντινος,* 'of ivory;' but *-ινος,* 'in time of,' is oxytone; e. g. *ἑσπερινός,* 'at even,' *χειμερινός, θερινός,* etc.

(*g*) *-τος.* Verbals in *-τος* and *-τεος* accent the suffix; e. g. *διδακ-τός,* 'ought to be taught,' *ὁρατός, γραπ-τέον, πρακτέος.* Superlatives are recessive according to rule. Numerals in *-τος* are recessive except those in *-οστος,* oxytone; e. g. *δέκατος, εἰκοστός.*

§ 77. 2. *παλαι-ός* (√*πάλαι*) is an adjective in *-ος,* and *βέβα-ιος* is reduplicated. Many of the properispomena come from oxytone nouns; e. g. *ἀρχαῖος* (√*ἀρχή*), *ἀμοιβαῖος* (√*ἀμοιβή*), *κορυφαῖος* (√*κορυφή*); others from recessive nouns; e. g. *βίαιος* (√*βία*), *δίκαιος* (√*δίκη*), and seem to be accented accordingly.

§ 77. 4. For contract adjectives see G. § 311; H. § 223.

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N. B. Many, but not all, derivative suffixes like *-ικος, -αλος, -ηλος, -αμος, -ιμος, -ινος, -ανος*, etc., are included in the above rule. Some of these are *regularly* oxytone, e. g. all in *-ικος*; some are regularly recessive, e. g. those in *-ιμος*. All comparatives (*-τερος*) and all superlatives (*-τατος*) are recessive.

2. Adjectives in *-ιος* are recessive; some are properoxytone and some properispomenon (*-αῖος* = *-ά* + *-ιος*, *-ειος*, *-οιος*, *-νιος* are to be here included); e. g. *ἄγριος, ἅλιος, ἀρχαῖος* (√*ἀρχή*), *δίκαιος* (√*δίκη*), *μάταιος* (√*μάτην*).

3. *All comparatives and superlatives* (of first, second, and third declensions) are recessive; e. g. *σοφώτερος, ἀληθέστατος, ἡδίων, ἥδιον, ἥδιστος*.

§ 78.[1] **Compound Adjectives of First and Second Declensions.**

1. If the second part is an *active verbal*, it receives the accent. Trochaic endings (_ ∪) are oxytone, others paroxytone; *ὑμνο-ποιός*, 'making hymns;'

[1] § 78. NOTES. These compounds are numerous and important; and their composition, meaning, and accent should be carefully observed.

2. Compound substantival derivatives in *-ινος*, meaning 'in time of,' remain oxytone; e. g. *μετοπωρινός*, 'autumnal.' Those in *-ικος* remain oxytone; e. g. *περιεκτικός*.

§ 78. 4. Multiplicatives in *-πλοος* are paroxytone; e. g. *διπλόος*, 'double.'

§ 78. 5. Compounds in *-αιος* are either properoxytone or properispomenon. The grammarians say that they should be properispomenon.

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ἁρματο-πηγός, 'making chariots;' μισθο-φόρος, 'receiving pay;' ἱππο-τρόφος, 'keeping horses;' λαιμοτόμος, 'throat-cutting' (for λαιμότομος see 2); παιδοκτόνος, 'child-slaying' (N. B. παιδό-κτονος would mean 'slain by a child;' see 2).

Verbals compounded with prepositions, ἀ privative, etc., are exceptions; see 2.

2. *Substantive* derivatives, *passive* verbals, and those compounded with prepositions, with ἀ privative (also εὖ, δυσ-, ἀεί, ἀρι-, ἐρι-, πάλιν, ἡμι-), are recessive; e. g. (from substantives) ὀκτά-μηνος, 'eight months old;' βαρύ-τονος, 'deep toned;' μισό-λογος, 'hating argument;' (passives) νεό-φονος, 'lately slain;' λαιμό-τομος, 'with the throat cut;' (prepositions, etc.) διάφορος, 'different;' περί-δρομος, 'running around;' ἄγραφος, 'unwritten;' εὐ-άγωγος, 'easy to lead.'

3. *Reduplicated* adjectives are recessive. This is a form of compound words. E. g. βάρ-βαρ-ος, βέβαιος, βέβηλος, δίδυμος, δαίδαλος, ἐτήτυμος, κάρχαρος, λάληθρος, μέρμερος, μαρμάρεος.

§ 79. **Adjectives of the Third Declension.**

1. Those *in* -υς *and* -ης *are oxytone;*[1] e. g. ὀξύς, 'sharp;' βαρύς, 'heavy,' 'deep;' ψευδής, 'false;' πρηνής, 'prone.'

[1] There are only a few important exceptions, i. e. πλήρης, θῆλυς, ἥμισυς, and several in -ις (-ιος).

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2. Others with *stems ending in a consonant* are recessive;[1] e. g. μέλας (μελαν-), 'black;' πένης (πενητ-), 'poor;' χαρίεις (χαριεντ-), 'graceful.'

☞ For compound adjectives of third declension the student is referred to Chandler, "Greek Accentuation," pp. 197 ff.

[1] The exceptions are: γυμνής, ψιλής, ἀργής, ἑκών, those in -as (-αδος), and those in -ις (-ιδος), which have a corresponding masculine form. The comparatives of this declension are included in the rule. Like all comparatives they are recessive; e. g. βελτίων. N. B. They are recessive through the paradigm, e. g. βέλτιον.

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EXERCISES. PART I.

SPECIAL VOCABULARIES.

Learn in connection with Exercises I.–XXIV.

(1.) Parts of the Body.

The head	ἡ κεφαλή.
hair	ἡ θρίξ, τριχός.
hair of head	ἡ κόμη.
face	τὸ πρόσωπον.
temples	οἱ κρόταφοι.
ear	τὸ οὖς, ὠτός.
eye	ὁ ὀφθαλμός.
brow, the eye-brow . . .	ἡ ὀφρύς, ύος.
nose	ἡ ῥίς, ῥῑνός.
mouth	τὸ στόμα, ατος.
lip, (also means brink, edge)	τὸ χεῖλος.
tongue (also language) . .	ἡ γλῶσσα.
tooth	ὁ ὀδούς, ὀδόντος.
jaw	ἡ γνάθος.
beard	ὁ πώγων, ωνος.
neck (vertebrated), throat; (also isthmus or strait) .	ὁ αὐχήν, ένος.
throat and neck	ὁ τράχηλος, pl. τὰ τράχηλα.
breast, chest	τὸ στῆθος.
shoulder	ὁ ὦμος.
arm, upper arm	ὁ βραχίων.
forearm, arm, (cubit) . .	ὁ πῆχυς, εως.
elbow, forearm	ἡ ὠλένη.

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The hand . . . . . ἡ χείρ, χειρός.
finger . . . . . ὁ δάκτυλος.
belly . . . . . ἡ γαστήρ.
back . . . . . τὸ νῶτον.
leg . . . . . τὸ σκέλος.
thigh . . . . . ὁ μηρός.
knee . . . . . τὸ γόνυ, γόνατος.
foot . . . . . ὁ πούς, ποδός.
toe . . . . . ὁ δάκτυλος (τοῦ ποδός).
nail, (hoof, claw) . . . ὁ ὄνυξ, ὄνυχος.
body . . . . . τὸ σῶμα.
limbs, members . . . . τὰ μέλη.
heart . . . . . ἡ καρδία.
entrails . . . . . τὰ ἔντερα.
bone . . . . . τὸ ὀστοῦν.
flesh . . . . . ἡ σάρξ, κός.
blood . . . . . τὸ αἷμα.
vein . . . . . ὁ or ἡ φλέψ, βός.

(2.) Man, Family, etc.

man (woman), *homo* . . . . ὁ ἄνθρωπος.
The man, husband, *vir* . . . ὁ ἀνήρ, ἀνδρός.
woman, wife . . . . . ἡ γυνή, γυναικός.
father . . . . . ὁ πατήρ, πατρός.
mother . . . . . ἡ μήτηρ, μητρός.
papa . . . . . ὁ πάππας, ου.
mamma . . . . . ἡ μάμμη or μάμμα.
The grandfather . . . . . ὁ πάππος.
grandmother . . . . . ἡ τήθη.
uncle . . . . . ὁ θεῖος (also πάτρως, μήτρως, ως and ω).
aunt . . . . . ἡ τηθίς, ίδος.
child, baby . . . . . τὸ τέκνον, τὸ παιδίον.

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The infant	ὁ νήπιος.
child, boy, girl	ὁ or ἡ παῖς, παιδός.
son	ὁ υἱός.
daughter	ἡ θυγάτηρ, ρός.
brother	ὁ ἀδελφός.
sister	ἡ ἀδελφή.
grandson	ὁ ὑϊδοῦς or παῖς παιδός.
cousin, (also nephew, niece)	ὁ ἀνεψιός, ἡ ἀνεψιά.
parents	οἱ γονεῖς.
relations	οἱ συγγενεῖς.
old-man	ὁ γέρων, οντος.
old-woman	ἡ γραῦς, γραός.
old-age	τὸ γῆρας, γήρως.
young man	ὁ νεανίσκος, νεανίας.
young-woman, girl	ἡ παρθένος, ἡ κόρη.
(time of) youth	ἡ νεότης, τητος.
ancestors	οἱ πρόγονοι.
descendants	οἱ ἀπόγονοι.
race, descent	τὸ γένος.

(3.) House.

The house	ἡ οἰκία, ὁ οἶκος.
roof, (also room)	ἡ στέγη, τὸ τέγος.
roof or ceiling (tiling, etc.)	ἡ ὀροφή.
wall	ὁ τοῖχος.
housebreaker, burglar	ὁ τοιχωρύχος.
door	ἡ θύρα.
window	ἡ θυρίς, ίδος.
porter, doorkeeper	ὁ θυρωρός.
peristyle, court	ἡ αὐλή.
chamber, room	ὁ θάλαμος, τὸ τέγος, τὸ οἴκημα.
upper-room, upper-story	τὸ ὑπερῷον.

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The men's apartments . . .	ἡ ἀνδρωνῖτις, ιδος.
women's apartments . .	ἡ γυναικωνῖτις, ιδος.
hearth, fireside (home) . .	ἡ ἑστία.
brick	ἡ πλίνθος.
guest, stranger, (hired-soldier)	ὁ ξένος.
guest-room	ὁ ξενών, ῶνος.
ladder, (stairs)	ἡ κλῖμαξ, ακος.
furniture	τὰ σκεύη.
table	ἡ τράπεζα.
couch (dining or sleeping)	ἡ κλίνη.
bed (poet.)	ἡ εὐνή.
chair, seat	ἡ ἕδρα, ὁ θρόνος.
master	ὁ δεσπότης.
servant, attendant . . .	ὁ ὑπηρέτης, ὁ θεράπων, ἡ θεράπαινα, ὁ οἰκέτης, ἡ οἰκέτις.
slave	ὁ δοῦλος, ὁ οἰκέτης, τὸ ἀνδράποδον.
lamp	ὁ λύχνος.
torch, lamp	ἡ λαμπάς, άδος.
street, (road)	ἡ ὁδός.

(4.) The Heavens.

The universe, (order) . . .	ὁ κόσμος.
heaven, sky	ὁ οὐρανός.
Olympus, (sky)	ὁ Ὄλυμπος.
star	ὁ ἀστήρ.
stars	τὰ ἄστρα.
sun	ὁ ἥλιος.
moon	ἡ σελήνη.
eclipse	ἡ ἔκλειψις.
dawn, sunrise	ὁ ὄρθρος.
sunset	δυσμαὶ ἡλίου.
air (lower)	ὁ ἀήρ.

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The air (upper)	ὁ *αἰθήρ*.
wind	ὁ *ἄνεμος*.
wind, air, (spirit)	τὸ *πνεῦμα*.
thunder	ἡ *βροντή*.
lightning	ἡ *ἀστραπή*.
thunderbolt	ὁ *κεραυνός*.
cloud	τὸ *νέφος* (ἡ *νεφέλη*).
rain (storm)	ὁ *ὄμβρος*.
rain, (shower)	ὁ *ὑετός*.
snow (usually *fallen*) . .	ἡ *χιών*.
snow (usually *falling*) . .	ἡ *νιφάς, άδος* (Ion. and poet).
hail	ἡ *χάλαζα*.

(5.) Time.

time	ὁ *χρόνος*.
The year	τὸ *ἔτος*, ὁ *ἐνιαυτός*.
month	ὁ *μήν, μηνός*.
day	ἡ *ἡμέρα*.
night	ἡ *νύξ, νυκτός*.
hour, season, (spring) . .	ἡ *ὥρα*.
dawn, morn, (Aurora, east)	ἡ *ἕως* (*ἠώς* H.).
evening, (west)	ἡ *ἑσπέρα*.
evening, afternoon . . .	ἡ *δείλη*.
spring	τὸ *ἔαρ* (or *ἦρ*), ἡ *ὥρα*.
summer	τὸ *θέρος*.
late summer; autumn . .	ἡ *ὀπώρα*.
autumn, late autumn . .	τὸ *φθινόπωρον*.
winter, (storm)	ὁ *χειμών, ῶνος*.

(6.) The Army.

The army	ἡ *στρατιά*, ὁ *στρατός*, τὸ *στράτευμα*.

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The camp	τὸ στρατόπεδον.
tent	ἡ σκηνή.
expedition, campaign	ἡ στρατεία.
force (power in general)	ἡ δύναμις.
company	ὁ λόχος.
line of battle (4–25 deep)	ἡ φάλαγξ.
rank; file; company; post	ἡ τάξις.
wing	τὸ κέρας.
right	τὸ δεξιόν.
left	τὸ εὐώνυμον.
scout, watcher	ὁ σκοπός.
commander	ὁ ἄρχων, οντος.
leader, guide	ὁ ἡγεμών.
general	ὁ στρατηγός.
captain	ὁ λοχαγός.
soldier	ὁ στρατιώτης.
heavy-armed soldier, hoplite	ὁ ὁπλίτης.
light-armed soldier	ὁ γυμνής, ῆτος.
targeteer (light-armed)	ὁ πελταστής.
slinger	ὁ σφενδονήτης.
bowman, archer	ὁ τοξότης.
armor, arms	τὰ ὅπλα.
bow	τὸ τόξον.
sling	ἡ σφενδόνη.
sword	τὸ ξίφος.
short-sword, sabre, or knife	ἡ μάχαιρα.
spear	τὸ δόρυ, ρατος.
quiver	ἡ φαρέτρα.
helmet	τὸ κράνος (ἡ κόρυς H.).
soldier's cap; helmet	ἡ κυνῆ.
breastplate; cuirass	ἡ θώραξ.
shield	ἡ ἀσπίς, ίδος.
greave	ἡ κνημίς, ῖδος.

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The trumpet	ἡ σάλπιγξ.
baggage	τὰ σκεύη.
necessaries, provisions	τὰ ἐπιτήδεια.
food, provisions	τὰ σῖτα.
beasts of burden	τὰ ὑποζύγια.
infantry	οἱ πεζοί.
cavalry	ἡ ἵππος, οἱ ἱππεῖς.
cavalryman	ὁ ἱππεύς.
cavalry general	ὁ ἵππαρχος.
guard, sentinel	ὁ φύλαξ.
fight, battle	ἡ μάχη.
victory	ἡ νίκη.
flight	ἡ φυγή.

(7.) Animals.

NOTE. — A few of the following words will not occur in the exercises, but are added for use in oral exercises.

The animal; living thing	τὸ ζῷον.
beast	ὁ θήρ, θηρός, τὸ θηρίον.
horse, mare	ὁ ἵππος, ἡ ἵππος.
colt	ὁ (ἡ) πῶλος.
ass	ὁ (ἡ) ὄνος.
mule	ἡ (ὁ) ἡμίονος.
camel	ὁ (ἡ) κάμηλος.
elephant	ὁ ἐλέφας, αντος.
ox, cow	ὁ (ἡ) βοῦς, βοός.
bull	ὁ ταῦρος.
sheep	ὁ (ἡ) οἶς, οἰός.
sheep, flocks	τὰ πρόβατα.
ram	ὁ κριός.
goat	ὁ (ἡ) αἴξ, αἰγός (H. and poet.).
billy-goat	ὁ τράγος.

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The she-goat	ἡ χίμαιρα.
boar, swine, hog, sow, pig .	ὁ (ἡ) ὗς, ὑός, σῦς, συός.
boar	ὁ κάπρος.
pig	ὁ (ἡ) χοῖρος.
dog	ὁ (ἡ) κύων, κυνός.
cat	ὁ (ἡ) αἴλουρος.
mouse	ὁ μῦς, μυός.
deer, stag	ὁ, ἡ ἔλαφος.
hare	ὁ λαγώς.
fox	ἡ ἀλώπηξ.
wolf	ὁ λύκος.
lion	ὁ λέων.
lioness	ἡ λέαινα.
tiger	(ὁ) ἡ τίγρις (acc. τίγριν).
bear	ἡ ἄρκτος.
crocodile	ὁ κροκόδειλος.
rhinoceros	ὁ ῥινόκερως, ωτος.
fish	ὁ ἰχθύς.
snake	ὁ ὄφις.
spider	ἡ ἀράχνη.

(8.) Birds.

The bird (of *prey* or *omen*) . .	ὁ οἰωνός.
bird; chicken, cock, hen .	ὁ (ἡ) ὄρνις, ὄρνιθος.
cock	ὁ ἀλεκτρυών.
wing, feather	τὸ πτερόν.
beak (snout)	τὸ ῥύγχος.
egg	τὸ ᾠόν.
nest	ἡ νεοσσιά.
goose	ὁ χήν, χηνός.
duck	ἡ νῆττα.
peacock	ὁ ταώς.
pigeon, dove	ἡ περιστερά.

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The nightingale	ἡ ἀηδών.
swallow	ἡ χελιδών.
swan	ὁ κύκνος.
crane	ἡ γέρανος.
crow, raven	ὁ κόραξ.
vulture	ὁ γύψ, γυπός.
eagle	ὁ ἀετός.

(9.) Interrogative Words.

Whither?	ποῖ;
Who? What?	τίς; τί;
When?	πότε;
Where?	ποῦ;
Whence?	πόθεν;
How many? How much? . .	πόσος; η; ον;
For how much?	πόσου;
What sort of?	ποῖος; α; ον;
How?	πῶς;

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EXERCISES. PART I.

[The teacher may supplement with Oral Exercises; cf. p. 107. In translating, omit words enclosed within parentheses.]

I. ON THE BODY.

At Olympia[1] was found the beautiful[2] statue of Hermes made[3] by Praxiteles.[4] It had fallen head-foremost[5] on its face in the sand[6] that had been left behind by the Kladeos,[7] when the river had over-flowed-its-banks and had flowed-round about the Heraeum[8] where the statue stood. The head was uninjured[9]; the right arm was broken-off[10] at the shoulder, but a part of the upper-arm, (reaching) nearly to the elbow, was also found.

On the left arm Hermes carries the infant[11] Dionysus[12] but he has lost the first finger and thumb of the left hand. The child holds-out his left hand for something or other — perhaps a *bunch of grapes*[13] — that his brother held in the missing[14] hand. The rest of the god is perfect (down) to the knees. From the knees (downward) the rest is missing[14] except the right foot, which was afterwards found, together with the head of the boy.

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The hair of Hermes is *short and curly*[15]; the brows project[16] somewhat over the nose with slight[17] depressions[18] near the temples; the eyes look-(off)-into the distance[19]; the (half)-opened lips seem to smile. The body and limbs are strong like an athlete's[20]; the chest broad[21]; the neck sinewy[22]; the hand is large but beautiful and shapely.[23]

If you wish to know how beautiful the statue is, look-at it (directly from) in front.

[1] ἐν Ὀλυμπίᾳ or Ὀλυμπίασι.
[2] καλός, ή, όν.
[3] cf. § 4 and § 6.
[4] ὁ Πραξιτέλης, ους.
[5] πρηνής, ές.
[6] ἡ ψάμμος.
[7] ὁ Κλάδεος.
[8] τὸ Ἡραῖον.
[9] vide: 'perfect.'
[10] use ἀποκρούω.
[11] vide: S.V. No. 2.
[12] ὁ Διόνῦσος.
[13] ὁ βότρυς, υος.
[14] use ἀπεῖναι.
[15] οὖλος, η, ον.
[16] προέχω.
[17] tr.: 'not deep.'
[18] τὸ κοῖλον.
[19] use τὸ προσωτέρω.
[20] ὁ ἀθλητής.
[21] εὐρύς, εῖα, ύ.
[22] νευρώδης, ες.
[23] vide: 'comely.'

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II. THE BODY. (*Continued.*)

The majority of[1] mankind have limbs and members as follows:[2] First,[3] they have the head — on this the young have hair, while the old, poor wretches that they are,[4] have the top-of[5] the head bald nor do they have a single[6] hair, but a long beard only. Secondly,[3] they have ears on each[7] side of the head; then again, two eyes and a nose and the mouth, in which are the teeth and the tongue. Now[8] the other[9] members are numerous and varied, but[9] from the heart flows the blood by the veins and arteries through the upper arm and the fore-arm into the ends of[5] the fingers, and in like manner also into the toes. When the flesh and the entrails are wanting and the bones alone remain, the man turns into a skeleton.

[1] tr.: **οἱ πολλοί.**
[2] use **τοιόσδε**, § 9.
[3] tr.: **τοῦτο μέν** . . . followed by **τοῦτο δέ.**
[4] tr.: being poor wretches.
[5] § 4 (*d*).
[6] use negative. In Greek, two negatives do not make an affirmative.
[7] **ἔνθεν καὶ ἔνθεν.**
[8] † **μὲν οὖν**, § 2.
[9] **μέν** . . . **δέ**, § 2.

III. POLYPHEMUS.

The Cyclops Polyphemus was a large giant.[1] His body was so large and his legs so long that when[2] he was walking even in the midst of the sea, the water wetted his[3] knees and sometimes his[3] thighs, but never wet his[3] belly. When[4] Odysseus and his companions were shut up in his cave, Polyphemus ate up with his strong jaws and teeth two of the com-

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panions at luncheon and at dinner, but when [5] he had dined he lay out flat-on-his-back in the cave, resting his stout neck upon the ground. Then [6] Odysseus, taking-his-stand [7] upon the Cyclops' great chest, put out with a hot bar [9] his [8] one solitary wheel-shaped eye, which was in the middle-of [8] his forehead.

[1] nom. case, § 62.
[2] tr.: 'for him walking.' Cf. § 65 (I. 3) and 15 (1).
[3] article, § 3 (*c*).
[4] genitive abs. or conj. and finite verb, § 16.
[5] aor. ptc., § 15 (1).
[6] **τότε δή**.
[7] use **ἵστημι**.
[8] § 4 (*d*).
[9] **ὁ μοχλός**.

Suggestion for Oral Exercise.

Who was Polyphemus?	He was a Cyclops.
How many eyes had he?	He had one solitary eye.
Where was his eye?	His eye was in the middle of his forehead.
Of what sort was his eye?	His eye was shaped like a wheel.

τίς ἦν **Πολύφημος**;	**Κύκλωψ τις ἦν**.
πόσοι ὀφθαλμοὶ ἦσαν αὐτῷ;	*ἦν αὐτῷ εἷς μόνος ὀφθαλμός*.
ποῦ ἦν οὗτος ὁ ὀφθαλμός;	*ὁ ὀφθαλμὸς ἦν αὐτῷ ἐν μέσῳ τῷ μετώπῳ*.
ποῖος ἦν οὗτος ὁ ὀφαθλμός;	*ἦν τροχοειδής*, etc.

In oral exercises of this character require the student to repeat in his answer all the words of the question as far as possible. It will give quickness both to tongue and to ear.

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IV. THERSITES.

Homer says that[1] Thersites was the ugliest man in the Greek army. (This is not hard to believe)[2] for[2] he was lame in[3] one of his two feet, his two shoulders were humped, his head was sugar-loafed, and the hair grew thin on top. Now Odysseus hated him; therefore, when[4] Thersites reviled Agamemnon, Odysseus beat his[5] back and shoulders with his golden sceptre so that Thersites stopped in fear,[6] nor did words any longer fall from his lips, but tears — and that too[7] not a few[8] — fell from his eyes.

[1] § 54 and cf. § 11 (3).
[2] ellipsis, § 2 (end).
[3] acc. of respect, § 63 (IV.).
[4] trans.: 'to T. reviling,' § 15 (1) and § 65 (I. 3).
[5] article, § 3 (*c*).
[6] nom. ptc., § 14 (*b*).
[7] tr.: καὶ ταῦτα.
[8] tr.: many.

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V. PRIAM. (On the Family.)

The name of the last king of Troy was Priam.* (He was called so) for[1] his sister Hesione bought him, paying a ransom to Heracles by whom[2] he had been captured. His father's name was Laomedon, his mother's Strymo, and his wife's name Hecuba. To Priam the king there were born fifty sons and fifty daughters. Now his[3] eldest son Hector and his wife Andromache gave[4] the old man no trouble,[4] but his second son, Paris, or Alexander, troubled[4] him much, both in other respects[5] and especially[6] in bringing[7] Helen to Ilium, having stolen her away from her husband, Menelaus. Therefore the Greeks made an expedition from the Peloponnesus against Troy, commanded by Agamemnon,[2] the brother of Menelaus.

[1] ellipsis **γάρ**, § 2 (end).
[2] agent, § 65 (I. 3, *d*).
[3] article, § 3 (*c*).
[4] tr.: give . . . trouble, **πράγματα παρέχειν**.
[5] acc. of respect, **τὰ ἄλλα**.
[6] **καὶ δὴ καί**, § 2.
[7] nom. of ptc., § 14 (*b*).

* For different derivation and version of story, see Lid. & Scott.

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VI. PARIS.

When[1] the Greeks, after ten years, had[2] taken and[2] burned[2] Ilium, Agamemnon returned to Greece, taking with him Cassandra, one-of-the-daughters[3] of Priam. Virgil, the Roman poet, says that Priam was[4] killed by Pyrrhus,[5] the son of Achilles. Paris, wounded by Philoctetes and deprived of Helen, went-in-search-of[6] his first wife, Oenone; but she, angered[7]-at what-had-happened,[8] declared she would n't[9] nurse his wound. So Paris being-neglected[10] died and Oenone forthwith repenting,[11] hanged herself and died also.[12]

[1] tr. by finite verb, § 51.
[2] § 1 (caution).
[3] tr.: 'a daughter of.'
[4] § 54.
[5] § 65 (I. 3, *a*).
[6] use **μετέρχομαι.**
[7] use **χαλεπῶς φέρων.**
[8] tr.: **τὰ γεγενημένα.**
[9] tr.: 'declare . . . not' = **οὐ φημι** with future inf., § 54.
[10] perfect, § 31 (*b*).
[11] aor. ptc., § 31 (*a*).
[12] tr.: **καὶ αὐτή,** § 9 (*b*).

VII. PRIAM'S GRANDCHILDREN.

Polītes, a son of Priam, was killed by Pyrrhus before-the-eyes[1] of the old-man his[2] father. Afterwards his son Priam, named-after his[2] grandfather, came to Italy with his[2] cousin Ascanius, who[3] was himself also a grandson of King Priam and the child of Creüsa and Aenēas. Hector, the boys' uncle, had already died[4] under-the-walls-of[5] Troy, and their aunt Andromache had been carried off as a slave[6] by Pyrrhus.

[1] tr.: **ἐν** and d..tive.
[2] § 3 (*c*).
[3] ptc., § 6.
[4] **ἤδη ἀπέθανε,** § 26.
[5] tr.: 'under Troy.'
[6] § 62.

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VIII. THE GREEK HOUSE.

The Greeks made their houses as-follows.[1] When[2] you knocked,[10] the porter opened the door; and then entering through the door, you must needs[3] be-ware-of the dog[4] and pass through the front-hall into the peristyle of the men's-apartments. This peristyle was, as-a-rule, open-to-the-sky[5] in the middle, and rectangular with four porticoes. Somewhere here you would find[6] the master of the house walking about, and you would see many and all-sorts-of rooms arranged round-[7] about; in these one could[8] see tables and dining couches, chairs, beds, and other furniture such as was needed. Here also were the guest-chambers, unless the house happened to have[9] an upper-story.

[1] use **τοιόσδε**, agreeing with houses, § 9 (*a*).
[2] tr.: 'to you knocking,' § 15(1).
[3] **δεῖ** w. acc. and inf.
[4] **εὐλαβεῖσθαι** and acc.
[5] **ὑπαίθριος**.
[6] § 33(*b*).
[7] use **περίκειμαι κύκλῳ**.
[8] tr.: 'it is possible to see.' Use **ἔξεῖναι** in 'historical present.'
[9] ptc., § 17.
[10] **κόπτω**.

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IX. THE HOUSE. (*Continued.*)

In large houses there was another peristyle in the rear and other rooms, all this comprising[1] the women's-apartments, unless these were in an upper-story. Now wherever[2] there was an upper-story it was necessary to go up and down-on[3] a ladder. The walls were sometimes made-of-brick,[4] and housebreakers wishing to steal would-dig-through[5] the walls. Some[6] houses[7] had windows in the walls, others[6] had none; usually the light entered through the opened roof of the peristyles. By night they used lamps[8] within the house, but when[9] the master walked through the dark streets a slave went ahead with[10] a torch; other attendants followed-after him for-the-sake-of security.

[1] tr.: 'being.'
[2] § 50 (*b*).
[3] **κατά** and gen., or see Anab. IV. 5. 25.
[4] **πλίνθινος.**
[5] imperfect tense. Customary action, § 23.
[6] **τοῖς μέν . . . τοῖς δέ.**
[7] dat. poss., § 65.
[8] dat. Why?
[9] tr.: 'for the master walking,' § 15 (1).
[10] tr.: 'having,' § 15 (3).

X. THE HEAVENS.

If[1] you go out of the house by night and stand in the open street, among[3] many other[2] things you notice[1] also[3] the following. The sun[4] you do not see in the sky, for it is night, but[4] you see unnumbered stars and, as[5] the moon goes on, sometimes[6] you see the moon and sometimes[6] (you see it) not. If[1] at any time the earth comes between the sun and the moon there occurs[1] an eclipse of the moon. Moreover, whenever[7] a storm occurs and either rain or snow

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or hail falls from the clouds, then it is no longer [8] possible to see either [8] the moon or [8] the stars. And oftentimes by day, before sunset, when thunder and lightning have burst forth from the clouds, a thunderbolt strikes either a tall tree or a high house; (high I say), for [9] the god of the sky bears-ill-will-towards [10] the great [11] things; the small things annoy [12] him not at all.

1 prest. genl. condition, § 47.
2 tr.: 'many and other.'
3 omit 'among,' and tr.: 'and also' = καὶ δὴ καί, § 2.
4 μέν . . . δέ, § 2.
5 gen. abs., § 16.
6 ὅτε μέν . . . ὅτε δέ, or ἄλλοτε μέν . . . ἄλλοτε δέ.
7 indef., § 39.
8 repeat negative. Cf. Ex. II., note 6.
9 ellipsis and γάρ, § 2.
10 φθονέω and dative.
11 use superlative.
12 neut. pl. w. sing. verb.

XI. THE YEAR.

The year is divided into twelve months. But in Greece these months had neither the same [1] names nor the same beginning that ours have. For at Athens they called their [2] first month Hecatombaion, which corresponds [3] nearly to the seventh [5] month of our year. The thirty days of each month were divided into three decades. The seasons of the year were reckoned sometimes [4] as three, sometimes [4] as four, and-then-again [4] even seven. The four seasons were Summer, Autumn, Winter, Spring. Now of these seasons the summer and the winter each had four months, but the two others each had two only.

1 αὐτός, § 4 (*c*).
2 article, § 3 (*c*).
3 use εἶναι.
4 use ἄλλοτε with μέν . . . δέ . . . δέ.
5 The Attic year began with the summer solstice.

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XII. HELIOS.

In the olden-time things[1]-in-heaven[1] were arranged not as they now are, but differently. For the earth was flat, and Océanus flowed-round about the earth. And towards dawn, Eos,[2] the rosy fingered goddess, upon a chariot, (which was) borne-along by[3] the swift horses Lampus and Phaethon, climbed-up the sky to announce[4] both[5] to gods and[5] to mortals that[6] Helios was coming. Not-long-after[7] forth came Helios himself,[8] he also borne-along in a four-horse-chariot. The names of his horses I know well, but will not mention. And he driving through the air and along the vault of heaven, looked-down-upon all the works of men. At evening he descended into Oceanus in-the-west and the darkness came on again. After sunset, in a golden boat made by Hephaestus, Helios sailed-around again to the east.

Thus different was the world in ancient times; but the same things must needs[9] happen even nowadays[10] in Asia; for the Great Lama there denies[11] that[6] the earth is spherical.

[1] neut. art. and phrase, § 7, **τὰ ἐν οὐρανῷ**
[2] use Homeric form, **Ἠώς**.
[3] **ὑπό** and gen., § 65, I. 3, *d*.
[4] § 15 (6).
[5] **καὶ . . . καί**.
[6] § 56 (*a* and *b*).
[7] **οὐ διὰ μακροῦ**.
[8] **αὐτός**, § 9 (*b*).
[9] **δεῖ** and inf.
[10] tr.: 'to-day.'
[11] **οὔ φημι** = nego.

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XIII. THE ARMY IN XENOPHON.

Each part of the army was commanded by[1] a general and was divided into companies-of-one-hundred.[2] A captain commanded[3] these companies-of-one-hundred,[2] which had two sections-of-fifty-each[4] or four of-twenty-five-each.[4] These (latter) were called enomoties,[5] because the twenty-five soldiers in the enomoty, being messmates, gave-an-oath[6] and pledged-their-faith[6] to one-another. The word 'taxis' in the Greek tongue, among[16] many other[8] things, also means[7] sometimes two companies-of-one-hundred[2] joined. The commander of this 'taxis' was called a 'taxiarch.'[9]

The Greeks had but few horsemen;[10] the infantry[10] was of-all kinds. The light-armed — that is, the bowmen and the slingers — had no shields and did not engage-in-hand-to-hand conflict;[11] but the peltasts, these also being light-armed soldiers, had round-leather-covered-shields.[12] The heavy-armed had the following armor: on the head the helmet, around the chest the cuirass, around the legs the greaves, and in-addition-to[13] these they carried[14] a large shield, a[15] huge spear, and a[15] sword or sabre.

[1] § 65, I. 3, *d*.
[2] tr.: **λόχος**.
[3] § 64, III.
[4] one word. See 'fifty' and 'twenty-five.'
[5] √ **δμνυμι**, 'swear.'
[6] tr.: 'they swore and gave their right hands.'
[7] **δύναμαι** and pred. const. § 62.
[8] tr.: 'many and other.'
[9] § 62.
[10] use **μὲν . . . δέ**.
[11] tr.: 'went to hands.'
[12] use **ἡ πέλτη**.
[13] **πρός** and dat.
[14] **φορέω**, 'wear.'
[15] def. article, § 3 (*a*).
[16] cf. note to Ex. X., 3.

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XIV. THE TRIAL OF ORONTES. (*Cf. Anab.*, I., vi., 5–11.)

When Cyrus had [1] summoned the generals and the captains to his tent, the trial of Orontes took place. Orontes confessed that [2] he-had-injured Cyrus, although [3] he had [4] himself been injured in-nothing; [5] he confessed also that [2] he had plotted against him.[6] He therefore was led-out to death by the guard, but nowhere [7] in the camp did any [7] tomb of him ever [7] appear.

[1] aorist, § 26.
[2] § 56.
[3] § 15 (5).
[4] § 31.
[5] **οὐδέν**, § 63, IV. 2.
[6] dative, § 65, IV.
[7] repeat negative.

XV. STORMING THE CAMP.

Now, when the trumpet sounded,[1] twenty Rhodian slingers, with [2] their [3] slings made-ready,[4] and fifty Cretan archers, with [2] their [3] quivers on their shoulders and their [3] bows in (their) hands, crossed the river quickly where the guides showed (them); and they surprised the camp of the enemy which only a few guards were guarding. So then, after killing [4] these guards, burning [5] the tents, and slaughtering [5] the beasts-of-burden, they returned, taking [5] from the baggage food and other necessaries as-much-as [6] they needed.

[1] tr.: 'he s u ded with the trumpet.'
[2] ἔχω, § 15 (2).
[3] article § 3 (*c*).
[4] cf. § 31.
[5] aor. ptc., § 26.
[6] gen, § 64, IV.

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XVI. THE BATTLE.

Artaxerxes was commander of the-centre-of[1] his-own[2] force, and Tissaphernes was said to be-in-command-of[3] the left wing. Clearchus commanded the right wing of Cyrus's army. Now, as[4] the Greeks were advancing, a part of the phalanx bulged-out-of-line[5] and the part-left-behind[6] began to run at full speed. Then, indeed, the barbarians gave-way and fled. Meanwhile Cyrus was slain. Consequently it was uncertain whose was[7] the victory, both on-account-of the death of Cyrus and on-account-of the flight of the barbarians.

[1] § 4 (*d*).
[2] see 'Pronouns,' § 9.
[3] § 64, III.
[4] § 16.
[5] cf. Anab., I., viii., 18.
[6] cf. Anab., I., viii., 18, art. and ptc. of ὑπολείπω.
[7] ind. quest., § 58.

ANIMALS,—BIRDS.

XVII. THE DYING EAGLE.

A bowman shot an eagle with his bow. When[1] the eagle turned-around[1] in-pain,[2] he saw the notched-end and the feathers outside of the wound. And on seeing the feathers he uttered-this-cry: 'Woe-is-me,[3] I die by-means-of my own feathers!'

[1] nom. ptc. § 15 (1). [2] § 14 (*b*). [3] tr.: ὤμοι.

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XVIII. THE CAT AND THE FILE.

A cat entering-into[1] a coppersmith's workshop began-to-lick[2] the file which-was-lying[3] there. The-result-was-that,[4] as[5] her tongue was worn away, much blood flowed. But she,[6] supposing that something was being taken from the iron, was pleased, and continued[7] to lick the file until at last she wore away her tongue completely.

[1] § 31.
[2] imperfect, § 27.
[3] § 6.
[4] **συνέβη**, with inf.
[5] § 16.
[6] **ἡ δέ**, § 8, caution.
[7] § 17 (*b*), **διατελέω**.

XIX. THE CAT IN LOVE.

A cat having-fallen-in-love-with[1] a handsome youth, prayed to Aphrodite to change her[2] into a woman. And the goddess, pitying[3] her state,[4] changed her into a comely maiden. The youth also himself, when-he-beheld[5] her, fell-in-love with[1] her and married her. But as[6] they were seated in their house, Aphrodite, wishing to know whether the cat, in-changing[7] her body, had changed also her habits, let-go a mouse into the midst, and the girl, forgetting[8] her present (circumstances), jumped-up[9] from her chair and[9] pursued the mouse, wishing to eat-him-up. Then the goddess, vexed-at[8] her, restored her again to her old condition.

[1] use deponent **ἔραμαι**, 1st aor. pass. c. gen. It is generally used of the man.
[2] § 9.
[3] aor. ptc., § 31.
[4] tr.: **τὸ πάθος**.
[5] § 16.
[6] § 14 (*b*).
[7] § 15 (1).
[8] **ἀγανακτέω**.

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XX. THE ATHENIANS HEAR A NEW THING.

Once upon a time the Athenians, growing weary, tried to stop [1] Demosthenes the orator from speaking [2] in the assembly. In order to gain their attention he said that he would-like to tell them a short story. Thereupon those who had risen [3] to [4] go out sat down again, and all became silent.[5] The orator then said as follows: 'A young-man in the summer time hired an ass to go from the City [6] to Megara. At first they proceeded without any disagreement,[7] the young man riding upon the ass, and the master of the ass walking beside him. But at mid-day, when [8] the sun grew hot, they all stopped to rest, and the two men fell-to-disputing [9] as to [10] which should rest under the ass's shadow. For the master of the ass denied that [11] he had hired-out the shadow of the ass. While [8] they were disputing, the ass ran away to the City.'

When [8] Demosthenes had said this, he also [12] began-to-go-away.[1]

[1] imperfect, § 27.
[2] infinitive, § 14, caution.
[3] § 6.
[4] construction?
[5] ingressive aorist, § 24.
[6] **τὸ ἄστυ**, i. e. Athens.
[7] **ἐν ἡσυχίᾳ.**
[8] § 16.
[9] use **ἀμφισβητέω.**
[10] **περί** with g, and turn freely.
[11] cf. § 11.
[12] **καὶ αὐτός.**

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XXI. THE PIOUS BUTCHER.[1]

Two young men were buying meat at the same place. And[2] while[3] the butcher was not noticing, one of them stealthily[4]-seized the meat and slipped-it-into[5] the other's breast-pocket.[6] When[7] the butcher[7] turned-around[7] again, and was unable to find the meat, he charged the young men with the theft,[8] but the one-who-had-taken-it[9] swore he had[10] it not, and the one-who-had-it[9] swore he hadn't[10] taken it. Thereupon the butcher said: 'Well, even if[11] you escape me by perjury, you will[11] not escape the gods.'

[1] or 'cook.'
[2] καὶ δή, cf. § 2.
[3] § 16.
[4] ὑπό in composition.
[5] use καθίημι c. εἰς.
[6] tr.: 'bosom.'
[7] § 14 (nom.).
[8] case?
[9] § 6.
[10] μή and inf., see § 18.
[11] 'shall' cond. § 45*a*.

XXII. THE MICE AND THE CATS.

The mice and the cats had a war. When[1] the mice were defeated they supposed that[2] they fared thus from-having-no-leaders.[3] Consequently, calling[4] an assembly, they chose[5] generals, not by ballot, but by-show-of-hands.[6] The generals, therefore, wishing to be[7] more conspicuous,[8] equipped themselves with horns. When the battle occurred, it turned-out-that[9] the mice were defeated. Now the others[10] all readily slipped into their holes, but[10] the generals, not being able to enter-in on account of their horns, came-into-the-

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power-of[11] the cats, and being smitten, pierced, and mocked, were devoured.

[1] § 14.
[2] § 56.
[3] tr.: δι' ἀναρχίαν.
[4] aor. ptc., § 31.
[5] middle voice of αἱρέω.
[6] ptc. of χαροτονέω, § 14 (*b*).
[7] use γίγνομαι.
[8] nom. case, § 62.
[9] see Ex. XVIII, note 4.
[10] μέν and δέ, § 2.
[11] γίγνομαι c. ἐπί and dat. See Anab., I., i., 4.

XXIII. THE YOUNG APES.

They say that[1] the ape brings-forth two young-ones, and that she loves the one[2] child and rears it carefully, but[2] the other she hates and neglects. Now it *turns out*[4] by some divine chance that the one which the mother carries around in her arms is smothered, but the-neglected-one[3] grows-up.

[1] § 56.
[2] use ὁ μὲν . . . ὁ δέ, § 8, caution.
[3] § 6.
[4] vide: 'happen.'

XXIV. THE MOON AND HER MOTHER.

The Moon once begged-of her mother to weave for her[1] a close-fitting tunic, and her mother[2] replied: '*Yes, but*[3] how shall I weave it to-fit[4]? For now[5] I see thee crescent, and now again[5] half-moon, and then gibbous,[5] and finally[5] full-moon. There is no possible way for such an one to[6] obtain a tunic to-fit.'[4]

[1] § 9 (*b*).
[2] tr. by ἡ δέ.
[3] tr. by ἀλλά, § 2.
[4] σύμμετρος, ον.
[5] use μὲν . . . δὲ . . . δέ, with appropriate words.
[6] say, 'It is not how thou, being such' (c. future indic.).

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EXERCISES. PART II.

XXV. ASSAULT ON A TOWN.

There was one place which was the barbarians' capital city. In this the enemy *had-all-assembled.*[1] Now around this was a ravine exceedingly deep, and the approaches to the place were difficult. So then, when the Greeks were not able *by-fighting*[2] to take the place, they[3] attempted to withdraw: but, *as*[4] the enemy attacked them, they could not go-away; for the descent from the place into the ravine was *wide-enough-for-one-only.*[5] Therefore, they sent-for Miltiades, who was-in-command-of[6] the heavy-armed-men.

When these arrived the Greeks sang-the-pæan, and the trumpet sounded, and the hoplites charged on-a-run, and in-addition[7] the missiles were borne-along together; javelins, arrows, *sling-stones*,[8] and very many stones from the hand;[9] there were some[10] soldiers also who[10] applied fire. Consequently, on account of the multitude of the missiles, the enemy left both[11] the stockade[12] and[11] the towers.

[1] συρρέω plpf. § 26.
[2] nom. ptc., § 14, *b*.
[3] add δή.
[4] § 16.
[5] ἐφ' ἑνός.
[6] say: 'commanded.'
[7] καὶ δὴ καί.
[8] tr.: *slings*.
[9] Use the plural.
[10] tr.: 'there were who.'
[11] καί . . . καί.
[12] *vide sub* 'palisade.'

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XXVI. ASSAULT ON A TOWN. (*Continued.*)

Consequently Nearchus and Philopœmen *throwing-down*[1] their arms, climbed-up (clad) in their tunics only, and one[2] drew-up another[2] and (then) another had-climbed-up[3] and the stronghold was taken,[3] as it seemed. And the targeteers and the light-armed *running-up*,[1] each plundered whatever he[4] could.

Now there was an acropolis within, where many of the enemy had-taken-refuge.[3] The heavy-armed *halted-under-arms*,[5] some[6] around the palisades, and others[6] along the street leading[7] to the acropolis. Then indeed[8] the Greeks plundered all the city outside[9] of the Acropolis. But when the Greeks began to retreat, many with[10] wicker-shields and spears and greaves and Paphlagonian helmets ran-out-on (them) from-within, and others climbed-up on the houses, which-were[7] on each side of[11] the street leading[7] to the acropolis; consequently, it was not safe to pursue the enemy to the gate which led[7] into the acropolis. (This you can understand[12]) for[12] they actually hurled-down great beams from-above so that[13] it was dangerous both to remain and to go-away; and the night which-was-coming-on[14] was a cause-of-fear.[15]

[1] § 31 (*a* and *b*).
[2] double use of ἄλλος.
[3] pluperfect, why? cf. § 26.
[4] tr.: 'plundered what each could.'
[5] use τίθημι and acc.
[6] § 2.
[7] § 4.
[8] τότε δή.
[9] § 7.
[10] § 15, 3.
[11] ἔνθεν καὶ ἔνθεν.
[12] § 2 (end).
[13] § 52.
[14] § 14.
[15] tr.: 'fearful.'

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XXVII. ASSAULT ON A TOWN. (*Continued.*)

While[1] they were fighting, some-one of the gods gives them a means of preservation. For all-of-a-sudden *one of the houses*[2] on the right blazes-up, *some-one-or-other*[3] *having-set-fire-to-it.*[3] When it fell-in, the enemy fled from the houses on the right. Miltiades, noticing[4] this, commanded[5] to set-fire to the houses on the left also, and these, *inasmuch as they were*[6] wooden, were *soon on fire*[7] so that[8] the enemy fled from these also. Then Miltiades commanded the soldiers to bring fagots into *the space between*[9] themselves and the enemy, and to set fire both to these and to the houses by[10] the stockade itself, that[11] the enemy might *turn their attention*[12] to this.

So with-difficulty the Greeks retreated from the place by-making[13] a fire between[9] themselves and the enemy. The whole city was burned-up, both the houses and the towers and the stockade,[15] and everything else[14] except the citadel.

[1] two ways, § 16 and § 51.
[2] tr.: 'a house of the ones on' etc.
[3] § 16. Use ὅστις, δή, and participle, cf. Anab. IV. 7. 25.
[4] § 31.
[5] § 59.
[6] tr.: 'being.'
[7] tr.: 'were quickly burning.'
[8] § 52.
[9] use adj. μέσος.
[10] παρά and acc. why?
[11] § 36 and § 11 (6).
[12] use προσέχειν τὸν νοῦν c. dat. or πρὸς and acc.
[13] § 14 (*b*).
[14] τἆλλα. What is crasis?
[15] vide: 'palisade.'

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XXVIII. THE ELEPHANTS.

The *Indians*[1] hunt elephants in the following manner: Having chosen[2] a level place they dig a ditch around-about (it) five fathoms[3] in width[4] and four[3] in depth.[4] At[5] one place they make a crossing *by-bridging*[6] the ditch. Then they put-on (it) *loose-dirt*[7] and much grass, in order that[8] the elephants may suspect nothing.[9] Within the enclosure they place three or four tame elephants, and then the wild elephants come in by-night *in-a-herd.* Thereupon the men, quickly *taking-away*[10] the bridge, mount upon those of *their*[11] elephants *which-are*[12] especially strong and well-broken. The tame elephants *fight-against*[13] the captured elephants *when-they-are*[14] worn-out by hunger and thirst. The men now bind-together the feet of[15] the wild elephants *after-they-have-been*[14] subdued and thrown-down,[14] throw[16] nooses[17] around[16] their necks, and themselves mount on them *as-they-lie-there.*[14] Afterwards they cut into their necks with a sharp sword and bind around the noose along[5] the wound. And thus the elephants become obedient.

[1] add δή, § 2.
[2] insert γάρ, cf. 2.
[3] § 64, I. 6.
[4] § 63 (IV.).
[5] use κατά and acc., see vocab.
[6] § 15 (2), or § 14 (*b*).
[7] ὁ χοῦς, loose dirt, soil. √χέω.
[8] final clauses, § 36.
[9] negative, § 18.
[10] aor. ptc., § 31.
[11] § 3 (*c*).
[12] article and ptc., § 6.
[13] § 65 (II.).
[14] participle, § 14 (*a*).
[15] dat., § 65 (I. 3).
[16] one word — περιβάλλω.
[17] dat., § 65 (V.), i. e. '*with nooses.*'

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XXIX. THE ELEPHANTS. (*Continued.*)

Elephants are *very*[1] *sagacious* animals. One[2] of them once picked-up *his*[3] rider *who-had-been-killed*[4] in battle, and *of-his-own-accord*[5] carried-him-off for burial; and another *held-a-shield-over*[6] his rider *who-had-fallen.*[4] And a certain elephant *who-had*[12] in-anger killed his rider afterwards died also himself[5] from[15] remorse and dejection. Once-on-a-time *I*[7] actually saw an elephant playing-the-cymbals while[8] others danced; *a-pair-of*[9] cymbals was fastened[10] to the front legs *of*[11] *the-one-who-was-playing-the-cymbals*[4] and another cymbal (was attached) to the so-called proboscis. *The cymbal-player*[4] beat with his proboscis the cymbal rhythmically in turn against each-of-his-two legs. And the dancers danced around, raising up and bending the front legs[13] rhythmically in turn, and they followed *just-as*[14] *he-who-played-the-cymbals*[4] led them.

1 superl.
2 γάρ, § 2.
3 § 3 (*c*).
4 § 6.
5 αὐτός, § 9 (*b*).
6 one word, see under 'shield.'
7 ἔγωγε.
8 καί.
9 tr.: by 'dual.'
10 § 16.
11 dat.
12 § 14.
13 § 7.
14 tr.: *whither*, and cf. § 50 (*b*).
15 use ὑπό and gen.

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XXX. ILL-MANNERED PHILOSOPHERS.

At first we feasted in quiet, and *all-sorts-of dishes*[1] *were-provided*.[2] *It is not necessary*[3] to enumerate these, sauces, pastry, puddings,[4] and the rest; there was everything in abundance; *but at this point*[5] Kleodemus *bending-over*[6] to Ion, 'Do you see,' said he, 'the old man Zenophilus how he is *gobbling-down*[7] the relishes, and how his mantle is *filled full*[8] of sauce, and *how much*[9] he is handing over to his slave *standing*[10] behind him, *supposing that*[11] he-is-unnoticed by the rest? Show this, do, to Socrates also, *that*[12] he may be witness.' Now when the slaves, who served[13] the viands, *stopped*[14] for a little, *as is customary*,[15] Aristarchus, who *had planned*[16] *that*[17] not even that space-of-time should be dull or unoccupied, bade the clown come in and say or do something absurd, *that*[12] the guests might make merry *all-the-more*.[18]

[1] ποικίλα.
[2] pluperfect of παρασκευάζω, cf. § 26.
[3] οὐδὲν δὲ χρή.
[4] use ἡ καρυκεία.
[5] ἐν δὲ τούτῳ.
[6] § 31.
[7] use κατεσθίω.
[8] perf. tense. Why? § 25. Use ἀναπίμπλημι c. gen.
[9] tr.: ὅσα.
[10] perf. of ἵστημι, cf. § 26 (caution).
[11] § 56 (*a*).
[12] § 36.
[13] παρακομίζω.
[14] use διαλείπω.
[15] tr.: ὥσπερ εἰώθασι.
[16] § 14.
[17] c. inf. or ὅπως and finite verb, § 37. For negative, see § 18.
[18] ἔτι μᾶλλον.

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XXXI. THE CLOWN AND THE CYNIC.

Then there came in a mis-shapen fellow, his head[1] *shaved completely*,[2] *keeping*[3] a few hairs only straight up on his crown. He danced, gesticulating *and*[4] whirling around *so as to*[5] appear the more absurd, and concocting verses, *he-went-through with-them*[6] *in Egyptian*[7] dialect; and, finally, he *made-game-of*[8] the company. Now the others laughed, but *Kyniscus*[9] the cynic, when the clown called *him*[10] a Maltese *lap-dog*,[10] *grew-angry*[11] and, *throwing-aside*[12] his blanket, challenged him to *box-and-wrestle*[13] *or else*,[14] said he, *he'd*[15] beat him with his staff. The affair was *most delicious*,[16] a philosopher pitted-against a clown, striking and being struck in turn, and at last Kyniscus was beaten by the clown. Finally there was set before us the following: For each guest one fowl, *boar's-meat*,[17] *hare's-meat*,[17] a fish hot from the frying-pan, sesamé-cakes and sweet-meats; all this *it was allowable*[18] to carry home. *These were served*,[19] not *in one platter*[19] for each, but for two *in common*[19] on one table, and *it was expected*[20] that each of the two should take *the portion before him*.[21]

[1] case?
[2] perf.; why? § 25.
[3] ἔχων.
[4] . . . † τε . . . καί.
[5] tr.: '*in order to*.'
[6] use διεξέρχομαι.
[7] ptc. Αἰγυπτιάζων, cf. Anab. III. i. 26.
[8] one word.
[9] rule for accent? § 74 (5).
[10] double acc. § 63, VI.
[11] ingress. aorist, § 24.
[12] § 31.
[13] παγκρατιάζειν.
[14] εἰ δὲ μή.
[15] future.
[16] superl. of ἡδύς.
[17] tr.: κρέας ὑός. Of hare = λαγῷος, adj.
[18] use ἐξεῖναι.
[19] tr.: 'there was placed . . . one . . . common.'
[20] use χρῆν.
[21] use article, prep., and reflexive, cf. § 7.

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XXXII. THE CLOWN AND THE CYNIC. (*Continued.*)

Now the others, each of them, took up *what was before him*[1] *as was-right.*[2] A certain philosopher,[3] Didymus by name, happened *to be reclining*[4] alone,[5] for his *companion*[6] *had gone-away.*[7] This Didymus therefore *claimed-it-as-his-right*[8] to carry off *in-addition*[9] the food *which*[10] had-been-set-out for the absent Zeno, for he said *that*[11] all this had-been-set-out for himself only. So he *fought with*[12] the servants, while they, laying hold of the chicken, *pulled-in-the-contrary-direction* as though *trying-to-drag-off*[13] the corpse of Patroclus, and finally Didymus *was conquered*[14] and let-go, occasioning much *laughter*[15] to his fellow banqueters, particularly when later on he grew-sulky as though he had been *very badly treated.*[16]

[1] see Ex. XXXI., note 21.
[2] ὡς ἔδει.
[3] add † δέ, § 1.
[4] § 17.
[5] tr.: 'having been left alone.'
[6] use ὁ συμπότης.
[7] pluperf., cf. § 26.
[8] use ἀξιόω.
[9] καί.
[10] § 6.
[11] § 11. 3 and § 54.
[12] § 65, II.
[13] imperfect of attempted action (§ 27) represented by the pres. ptc.
[14] aorist, why?
[15] γέλως.
[16] τὰ μέγιστα ἠδικημένος.

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XXXIII. EGYPTIAN CATS.

The cat[1] is a very remarkable animal both in many *other respects* and especially because it has a quick-moving tail. From *this circumstance*[2] came, it is said, the animal's[3] name. Now the Egyptians consider the cat sacred. *Whenever*[4] a fire occurs, the cats *use-every-effort*[5] to jump-into the fire. *If ever*[6] a cat is burnt-up the Egyptians *consider*[6] it most especially *unlucky*.[7] They therefore neglect extinguishing *that-which-is-burning*, whatever[8] it may be, attempting only to keep-off the cats from the fire. But the cats, slipping-between and leaping-over the men, *try-to-jump-into*[9] the fire, and *whenever*[4] this happens great grief overtakes the Egyptians.

[1] particle, § 1.
[2] use οὗτος.
[3] tr.: 'the name became to the animal.'
[4] § 51 (*b*). Indefinite temporal clause.
[5] tr.: παντοῖοι γίγνονται βουλόμενοι.
[6] § 47 (5).
[7] tr.: δυστυχῶς ἔχειν.
[8] § 49. Compare this with notes 4 and 6.
[9] § 27.

XXXIV. EGYPTIAN CATS. (*Continued.*)

In whatsoever houses a cat dies *a natural death*,[1] the inhabitants all shave their eyebrows; *if* (*ever*)[2] a dog dies they *shave*[2] their whole body and head. Now *the cats*[3] *after*[4] they have been embalmed, are buried in a certain city, the name of which I will not mention, *although*[5] I know it well; the *dogs*[3] *each one*[3] buries in his[9] own city *respectively*.[8] The Egyptians embalm both cats and dogs *as carefully as possible*,[6]

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but the bears and the wolves, which are much larger than foxes, they bury *wherever*[7] they are found.

[1] ἀπὸ τοῦ αὐτομάτου.
[2] § 47 (5).
[3] § 2.
[4] § 15 (1).
[5] § 15 (5).
[6] ὡς, with superl. of adverb.
[7] §§ 49 and 50.
[8] nom. pl. of ἕκαστος.
[9] plural, gen.

XXXV. THE TIGER.

The tiger is much more valiant *than*[1] the elephant. Nausimachus says *that*[2] he once saw the skin of a tiger, but never saw a tiger itself. The Indians say *that*[2] a tiger is *in-size*[3] as-large-as the largest horse, *in-swiftness*[3] and *in strength*[3] it resembles nothing[4] else. (*And this is a just opinion*) for[5] a tiger, whenever[6] it meets an elephant,[4] leaps-upon the head[7] of the elephant and easily strangles it.

[1] § 64, VIII.
[2] § 56.
[3] § 63, IV.
[4] § 65, II. 1.
[5] ellipsis. γάρ, § 2.
[6] § 51 (*b*).
[7] § 65 (IV.).

XXXVI. THE GOLD-DIGGING ANTS.

In India there are great ants, and these dig-up the gold, not for-the-sake-of the gold itself, but in-accordance-with their nature they do it *that*[1] they may themselves burrow there, just as the small ants here in Greece dig-up a small quantity of earth.[2] But the ants there dig-up much earth *in-proportion-to*[3] their size, for although[4] they are smaller than[5] dogs they are larger than[5] foxes. Now the ground there is full-of-gold, and from it gold is thus produced for the Indians.[6]

[1] § 36.
[2] use ὁ χοῦς, cf. Ex. XXVIII., note 7.
[3] κατὰ λόγον c. gen.
[4] § 15 (5).
[5] § 64, VIII.
[6] § 65, I. 3.

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XXXVII. THE VOYAGE TO THE MOON.

Once-upon-a-time, *starting-out*[1] from the Pillars *of Hercules*[2] *with*[3] fifty of my comrades, who had the same inclination as myself, I was making the voyage towards the western ocean. Now *among*[4] many other[4] things[4] there occurred also[4] the following: —

One day a typhoon suddenly came upon (us) and *whirling-aloft*[5] the ship *about*[6] three-thousand furlongs, *did-not-let-it-down-again*[7] into the sea, but carried it along *on-high*.[8] When we had thus proceeded in the air *for*[9] seven days and *just-as-many*[10] nights, we beheld on the eighth a certain large country, *as it were*[11] an island radiant and spherical. Here[12] we moored *and*[13] disembarked.

[1] aor. pass. ptc. (deponent sense ὁρμάω).
[2] adjective.
[3] 15 (3).
[4] see Ex. X. notes 2 and 3.
[5] tense?
[6] ὅσον ἐπί c. acc.
[7] use οὐκέτι and καθιέναι.
[8] adjective with '*ship*.'
[9] case? § 63, III.
[10] tr.: '*equal*.'
[11] καθάπερ.
[12] particle, § 1.
[13] § 1 (caution).

XXXVIII. VOYAGE TO THE MOON. (*Continued.*)

On inspecting[1] the country we found *that it was*[2] inhabited *and*[3] cultivated. By day we saw nothing from-thence, but as night *came-on*[4] there appeared to us many other islands near by, some larger and some smaller, resembling *fire*[5] *in color*,[6] and there appeared also another land below, *which had*[7] in it cities and rivers and seas and woods and mountains. This, therefore, we conjectured was[10] the one inhabited by mortals.

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As[8] we were proceeding further we met and were arrested by the Gypocentaurs, *as they called themselves.*[9]

[1] insert particle, § 1.
[2] § 56 (*c*).
[3] . . . † τε . . . καί.
[4] use ἐπιγίγνομαι.
[5] case? § 65 (II.).
[6] case? § 63.
[7] § 14.
[8] § 14 (*b*).
[9] tr.: '*called.*'
[10] § 56 *a*.

XXXIX. THE GYPOCENTAURS.

Now these *Gypocentaurs*[1] are men *who ride*[2] on large vultures, using the birds[3] like horses.[4] *This is possible, for*[4] their vultures are large and *as-a-rule*[5] three-headed. One could[6] learn their size *from the fact that*[7] each of their feathers is longer and stouter than the mast of a large merchant-man. Now these Gypocentaurs *had orders*[8] *to skim-along*[9] the ground *and*[10] to bring *any*[11] stranger *who*[11] should be found, *to*[12] the king. So then arresting[13] us they take us *to*[12] him. *But he,*[14] looking[13] at us and *making-a-guess* from our dress, said: 'Strangers,[15] you are[16] Greeks, are you not?'[16] And when we admitted it, 'How then,' said he, 'did you come hither, *and*[10] pass through *such a tract of*[17] air?'

[1] derivation?
[2] § 14.
[3] case?
[4] § 2.
[5] ὡς ἐπίπαν, freq. in Hdt.
[6] § 33 (*b*).
[7] tr.: 'from this; for . . .'
[8] tr.: 'it has been ordered.' Perf., § 25.
[9] tr.: '*to them skimming.*'
[10] § 1 (caution).
[11] tr.: if . . . any, and see § 47.
[12] ὡς, as prep. w. acc.
[13] tense?
[14] § 2 (end, p. 5).
[15] § 66.
[16] ἆρ' οὐ(χ).
[17] use τοσοῦτος.

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XL. THE GYPOCENTAURS. (*Continued.*)

So we told him all. Then he began *and*[1] *told us in-detail*[2] *his own story*,[3] *how-that*[4] once *when he was*[5] a mortal, Endymion[6] by name, he was carried-off *while sleeping*[5] from our earth and *became king*[7] of this country; and he said that his land was *the one which*[12] appeared to us (here) below (to be) the Moon. 'But cheer-up,' said he, 'and suspect no danger. If[8] I shall once straighten-out this war which I am waging-against *those who dwell*[12] in the Sun, *ye-shall-live-out-your-lives*[9] *with*[10] me *in-the-most-blissful-fashion*.[11]

[1] § 1 (caution).
[2] διεξιέναι.
[3] article, preposition, and reflexive, § 7.
[4] ὡς, § 54.
[5] § 15 (1).
[6] derivation?
[7] § 24.
[8] § 45 (*a*).
[9] καταβιόω, cf. § 45 (*a*).
[10] παρά and what case?
[11] superl. of adverb from εὐδαίμων.
[12] § 6.

XLI. THE MEN IN THE MOON.

Concerning[1] their eyes I hesitate to tell what sort they have[2] *lest*[3] some one may suppose *that*[4] I *am romancing*;[5] nevertheless, I will tell this also. They have eyes *which-can-be-taken-out*,[6] and he that wishes to do so, takes his out and *keeps them put-away*[7] *until*[8] he needs to see, and then putting[9] them in again, *takes-a-look*,[10] and many, *who have lost*[11] their own, see *by borrowing*[12] from others. And there are some, the rich, who have many eyes put away. Their[13] ears are the leaves of plane trees. Again I beheld still another wonder in the palace. A very large mirror is placed over a a well *which is*[14] not very deep, and *if*[15] one *ever*[15] descends into the well, he hears[15] all things *that are said*[16]

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amongst[17] us on the Earth, and if[15] one ever looks into the mirror, he sees[15] all cities and all nations *just as if*[18] *he were standing over*[19] each. Then I actually saw my own household and all my country, but whether they also saw me, *I cannot tell*[20] with certainty. *Whoever*[21] does *not*[21] believe that these things *are so*[22] will[24] know *how true a tale I tell*[23] if ever[24] he shall travel thither in person.

1 μέντοι, inserted.
2 indirect question, § 58.
3 § 38.
4 § 56 (*a*).
5 use ψεύδεσθαι.
6 περιαιρετός. Derivation?
7 one word. Use φυλάττω.
8 § 51.
9 tense?
10 use ὁράω.
11 § 13.
12 § 14 (*b*).
13 dat. of pers. pronoun, § 65 I. (3).
14 omit.
15 § 47 (5).
16 § 6.
17 παρά and what case?
18 ὥσπερ.
19 perf. ptc., ἐφίστημι and dat., cf. § 25.
20 tr.: '*I have not to say.*'
21 § 50 (*a*) and cf. § 39.
22 οὕτως ἔχειν.
23 tr.: 'How I say true things.'
24 § 45 (*a*) and compare § 41.

XLII. STORMING THE TOWER.

Miltiades and the captains arrived about midnight and tried to take the tower. But they could not; for it was high and large, and contained many fighting men. They then attempted to undermine the tower. Now the wall was *eight bricks*[1] *thick*,[2] but *by*[3] day-break it *had been dug-through*.[4] And *when the* first *light shone through*,[11] some-one from within with a large ox-spit smote *straight-through* the thigh of the foremost one of the party who were undermining the wall, and *for-the-rest-of-the-time*[5] *by shooting-through*[6] (the opening) made it unsafe even to approach at-all. *Inasmuch*[7] now *as*[7] the enemy cried out and kindled-beacon-fires, the Assyrian heavy-armed and about ninety mercenary cavalry

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of the king and about six-hundred archers and many others brought-aid to *those*[8] *in* the tower. Then indeed it was *high-time*[9] for the Greeks to consider how[10] they should retreat.[10]

[1] ἐπί and genitive.
[2] τὸ εὖρος.
[3] use ἅμα.
[4] pluperfect, but see § 26.
[5] τὸ λοιπόν. Also τοῦ λοιποῦ in Hdt., etc.
[6] § 14 (*b*).
[7] § 16.
[8] § 7.
[9] ὥρα.
[10] tr.: '*How the retreat shall be.*'
[11] use διαφαίνω.

XLIII. AUCTION OF A PHILOSOPHER.

Hermes. *I offer for sale*[1] the best life, the most reverend: who will buy?

A Buyer. He is not ignoble *in appearance*,[2] but in what *is he especially skilled?*[3]

Hermes. Arithmetic, astronomy, jugglery, geometry, music, magic. You see a full-fledged philosopher.

Buyer. *I say you!*[4] *from-what-country*[5] are you?

Pythagoras. *From Samos.*[6]

Buyer. Where were you educated?

Pythagoras. In Egypt, *among*[7] the wise men there.

Buyer. Come now, *if*[8] I buy you, what[9] *will*[8] you teach me?[9]

Pythagoras. I will teach you[9] nothing,[9] but *will-recall-to-mind.*[10]

Buyer. How do you recall to mind?

Pythagoras. First a long silence and *no talking*[11] *for*[12] five whole years.

Buyer. Methinks *it were*[13] better for you to educate the dumb; *I*[14] am talkative and do not wish to *turn-into*[15] a statue.

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Pythagoras. Then I will teach you music and geometry, *and above all*[16] to count.

Buyer. But *I know how*[17] to count already.

Pythagoras. How do you count?

Buyer. One, two, three, four.

Pythagoras. *There now!*[18] What you consider four, that is ten and the perfect triangle and our oath.

Buyer. Well, by your greatest oath, (number) four, never did I hear more miraculous discourse.

Pythagoras. *In addition to these*[19] and other useful things you shall *learn that*[20] you are not yourself but another.

Buyer. *What do you say?*[21] I am another and not this one who am now talking with you?

Pythagoras. Now you are he, but long ago you appeared in another body and under another name, and again in time you will *change-over* into another.

Buyer. O Hermes, *for-how-much*[22] *do you offer*[1] this man?

Hermes. *For ten minæ.*[22]

Buyer. *He's mine at that price.*[23]

[1] § 27.
[2] case?
[3] tr.: '*what does he know especially?*'
[4] οὗτος! § 9 (end).
[5] ποδαπός.
[6] adjective.
[7] παρά, w. what case?
[8] § 45 (*a*).
[9] double acc. § 63, V.
[10] ἀναμιμνήσκω.
[11] λαλεῖν μηδέν.
[12] διά, c. gen., see Vocabulary.
[13] εἶναι ἄν, see § 55 (2).
[14] γάρ, § 2.
[15] γίγνομαι.
[16] καὶ δὴ καί, § 2.
[17] § 56 (*d*).
[18] tr.: *you see?* ὁρᾷς;
[19] πρὸς δὲ τούτοις.
[20] § 56 and § 57 (*a*).
[21] or tr.: 'how do you say?'
[22] case? § 64, V. 4.
[23] tr.: '*I have him, taking for so much.*'

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XLIV. CHARON'S BILL.

Hermes. *Let 's reckon up*,[1] *Ferryman*,[2] if *you please*,[3] how much you owe me *by-this-time*,[4] *that*[5] we may not hereafter quarrel *at-all*[6] about these things.

Charon. Let 's reckon up, Hermes; for it is better *to have it settled*[7] without-trouble.

Hermes. Well, first, I bought *at your request*[8] an anchor *for*[9] five drachmæ.

Charon. *A high price*[10] you say!

Hermes. *Yes*, *by*[11] Hades, I bought them for the five drachmæ and a thole-strap for two obols.

Charon. Well, set down five drachmæ and two obols.

Hermes. And a darning-needle for the sail: *it cost me*[12] five obols.

Charon. *Add them in*[13] also.

Hermes. And bees-wax to plaster the seams of the skiff, and nails and a coil-of-rope from which you made the halyard, all for two drachmæ.

Charon. Well, you bought them cheap.

Hermes. These are[14] (the items) *unless*[14] something has escaped me in the reckoning. Now, then, when do you say that you will pay-up?

Charon. At present, Hermes, it is impossible; but *if*[15] some pestilence or war shall send them down in crowds, then *it will be possible*[15] to save a little *by reckoning short*[16] the fares.

Hermes. Well, then, I will sit down *and*[17] pray for the very worst (things) to happen *that*[5] I *may-get-my-money-back*[18] [from them].

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Charon. It is not possible otherwise, Hermes; for now, as you see, it is (time of) peace and only a few come down to us.

[1] § 35.
[2] § 66.
[3] εἰ δοκεῖ.
[4] ἤδη.
[5] § 11.
[6] use enclitic τις.
[7] pf. of ὁρίζω. Derivation?
[8] dat. of ptc.
[9] case? § 64, V. 4.
[10] πολλοῦ.
[11] § 63, IX.
[12] tr.: 'I threw down,' use καταβάλλω.
[13] use προστίθημι.
[14] § 42 (1).
[15] § 45 (*a*).
[16] § 14 (*b*).
[17] § 1 (caution).
[18] use ἀπολαμβάνω.

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EXERCISES. PART III.

XLV. SWELL-FOOT.

Laius, son of Labdacus and grandson of Polydorus, was King of Thebes. Now he learned from an oracle, that his son was fated to slay him. When, therefore, a son was born to him, he delivered him over, with his ankles pierced through, to a slave to expose on Mount Cithaeron. From this the boy was named 'Swell-foot.' The slave, pitying the child, gave-him-over to a shepherd, who brought him and gave him to Polybus and Merope, king and queen of Corinth. Here he was brought up with them as [1] their son. After many years Oedipus learned from an oracle, that he was fated to slay his father. So then, supposing that Polybus was his father, he fled towards Thebes to *avoid-slaying* [2] him.

As he was journeying he met and slew both Laius himself and his attendants.

Afterwards he became king of Thebes, since none knew that he had slain Laius. If you had then seen him ruling, you would have accounted him the happiest of mankind; but [3] it is necessary first to know the outcome of everything, and to remember that it has been well said by men of old, 'Do not praise [4] the day until the evening.'

[1] use ὥν. [2] use τοῦ μή, etc. [3] add γάρ. [4] ἐπαινέω.

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XLVI. OEDIPUS AND LAIUS.

Afterwards, when he had himself *become-king*[1] of Thebes, Oedipus tells Jocasta the queen about this, speaking as follows: 'I was fleeing the Corinthian land, that I might never see the accomplishment of the evil oracles, when there met me, as-I-journeyed, a charioteer and an old-man on a chariot drawn-by-colts, and they both *tried-to-drive*[2] me by violence from the road. Therefore in-anger I strike the charioteer, the one who-was-trying-to-turn[3] me aside; but the old-man, watching me from the chariot, as I was-passing-by, fetched me a blow on my head with the double-goad. He, however, paid no equal penalty; for, stricken by this hand of-mine, backward he rolls from the chariot, and then I slay all.'

In time, Oedipus, learning that he was a parricide and that the oracles had their irremediable accomplishment, blinded himself by striking his eyes with the brooches of Jocasta's dress.

Now even if Oedipus had not slain Laius in this way and at this time, it would have come to pass in some way or other; for the oracles had so decreed. The tragic poets give many instances of such things, showing how fruitless it is for man to try to resist the will of the Fates, who rule even above Zeus himself.

[1] § 24. [2] what tense? [3] tense of participle?

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XLVII. FLOOD-TIME IN EGYPT.

Once I went abroad to Egypt. Just at that season, as it happened, the Nile had overflowed its banks, and whenever this occurs, the whole of the land turns into a sea, only the cities rising above the surface, here and there like islands. Now I was bidden to a banquet in Memphis; so then, starting from Naucratis, we sailed straight across[1] the plain. If it had not been for the inundation, we should have been compelled to sail along the river by the city Cercasorus, where the Nile divides and forms the Delta. As it was,[2] sailing across the plain, we left the river on the left hand before we sighted Cercasorus, and passing by the pyramid of Cheops on our right, we arrived at Memphis and I went at once to my friend's house.

[1] use **μέσος** with **διά**. [2] use **νῦν**.

XLVIII. MEMENTO MORI.

Now concerning the other things which the Egyptians do, and what they eat, there is no need that I should write in detail: they eat bread and drink wine, and have all other things such as are necessary. That which I am going to tell is very remarkable. Whenever the guests have eaten enough and are about to taste the wine, a man carries around in a coffin[1] a small wooden corpse. This wooden image represents Osiris the king of the dead. As the man shows this corpse, he says to each of the company: 'Let us eat and be merry, for to-morrow we die.' So then, that evening in Memphis, when the man had said this, the others *fell to*

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drinking[2] immediately, that they might lose no moment of this short life, but my goblet stood there long unemptied, and, as Homer says, the appetite for banqueting failed me.

[1] ἡ σορός. [2] tense (?)

XLIX. BURIED ALIVE.

When the Greeks had come to Pontus, it seemed good to them to make an examination of the conduct of the generals during the descent to the sea. Amongst the accusations which were brought against the commanders, Xenophon was accused of having beaten a soldier while on the march. This drew from Xenophon the real story.[1] He admitted that he had struck the complainant, but had done so to punish him for his wickedness. 'I found you,' said Xenophon, 'driving a mule, and I compelled you to carry a wounded soldier, because the enemy were following close behind. Afterwards as I was passing by, I saw you digging a grave to bury the soldier, and I commended you, supposing that he was dead. As I stood pitying the dead man, he suddenly moved his foot. 'Why he is alive!' I exclaimed, but you declared, that, even if he were alive, you would not carry him further. Then, as you were clearly *shown up to be*[2] on the point of burying a man not yet dead, I struck you, it is true, once or twice. I had not time to do more, for the enemy were approaching, otherwise I would not have stopped until I had caused you also to have need of a bearer! When Xenophon had thus spoken, all the by-standers commended him.

[1] turn whole sentence freely.
[2] φαίνομαι with particip., § 57 (*b*).

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L. NITOCRIS'S REVENGE.

Herodotus tells a story which is worthy of mention, about a queen of Egypt. The Egyptians, it seems, once on a time slew their king either through hatred of him or for some other reason which I cannot tell with certainty. They then chose as queen Nitocris, the sister of the dead king. When Nitocris became queen, she made the following plan to avenge her brother. She summoned to a banquet all the nobles whom she knew to have been concerned in the king's death. This banquet she commanded to be made ready in a large underground room. When they had all assembled and were feasting, Nitocris withdrew with the remark that she would now leave the men to drink their fill by themselves. Upon them, while they were pledging her health, she let in the river by a large channel, which had been so constructed as to fill the chamber before any escaped. Thus did Nitocris take vengeance upon her brother's murderers. She, it is said, fearing lest their friends should punish her in turn, flung herself into a room full of ashes.

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LI. STORMING A STRONGHOLD.

The horrors of war have often been described, and *not least vividly*[3] has Xenophon detailed them in the fourth book of the Anabasis. The unfortunate Taochians, he tells us, were struck with terror by the approach of the Greeks. They therefore gathered together into a stronghold all their property, their wives and their little-ones, to save them from the on-coming enemy. The place where they had assembled was almost completely surrounded by a river and was moreover precipitous and difficult of access. The Taochians when assembled said one to another: 'Here let us stand firm and whenever the enemy shall approach, let us roll down stones upon them. On this height our wives and our children will be safe from their missiles, and if the enemy at last force an entrance we can at least hurl our children from these cliffs and fling ourselves *down on top*[1] of them, for it is better for us all to perish by our own hands than to come into the power of the enemy.' And this they did when the fight went against them. Before the victorious Greeks rushed in, the women flung themselves and their babes down the cliffs, and those men who were not already slain or wounded in the attack did the same. Thus does man treat his fellows, so that, if you should ask me whether men at war or wild beasts are the more cruel, I should not know[2] how to answer without hesitation.

[1] use double comp., ἐπι-κατα-. [2] use οὐκ ἔχειν. [3] ἐν · 'and above all.'

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LII. DARIUS SPRAINS HIS ANKLE.

It happened once upon a time, that Darius, king of the Persians, fell from his horse and sprained his ankle. When the king had suffered for a whole week, both day and night, and the native physicians were unable to cure him, he ordered them to be scourged and then to be put to death. Hearing, now, that there was a skilful physician among the prisoners of war, he summoned him in great haste. This physician was a Greek, Democedes by name, the most experienced in medicine of all the men of his time. Now Democedes feared that, if he should let his skill be known, he would never be allowed to depart from the Persian court. Therefore he denied that he was a physician. When threats were brought to bear, however, he admitted that he understood medicine, though insufficiently. In a few days he made the king sound again. Darius then presented him with two pairs of golden fetters, but afterwards, when Democedes asked why he doubled his chains, the king sent him to his wives and told the man who conducted him to say to them, that this man had healed the king. From them Democedes received much gold, and thereafter was held in great esteem at the court of Darius. Some time after he escaped to Crotona.

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LIII. TITURIUS AND COTTA.

Titurius therefore, upon seeing Ambiorix in the distance urging on his men, sends his interpreter Cnaeus Pompey to him to ask *for quarter* [1] for himself and for his soldiers. Ambiorix [2] when addressed answers: 'If you want to have a talk with me, you may. I hope that I can induce my men to spare your soldiers. As to yourself, no harm shall be done to you if you entrust yourself to me, — on that I pledge my faith.' [3] Titurius communicates this to Cotta, who had been wounded, and asks him whether he approves of stopping the fight and having a conference with Ambiorix, adding that he hoped he could secure [4] from him their own and the soldiers' safety.[4] Cotta vows he won't go to an enemy who is in arms, and he persists in his determination. After this, as a result of his cowardice, Titurius was ignominiously slain, while trying to obtain terms from Ambiorix. Cotta too was slain, but he fell while fighting bravely.

[1] use σώζω.
[2] tr.: ἐκεῖνος.
[3] tr.: both into Or. Recta and Or. Obliqua.
[4] use πείθω and σῴζω.

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LIV. THE FALSE PROPHETS.

Among the Scythians it sometimes happens, that the king *falls ill;*[1] whenever this occurs he sends for some of his prophets, of whom he has a large number. When they arrive, they say, as indeed it is expected of them, that some one has sworn falsely by the royal hearth and for that reason the king is ill. Now this matter is not without danger to the prophets. For the accused very naturally denies, that he has sworn falsely by the royal hearth and then it is necessary to send for more prophets. If now these also say the same as the first ones did, then[2] it is clear to all, that the accused is guilty and his head is cut-off forthwith; but, if this is not the case, then the prophets who first gave an opinion, are themselves put to death in the following way. The attendants seizing them bind their hands behind their backs; they then place them upon wagons loaded with fagots, set fire to the wood and start off the oxen. The terrified animals rush along and do not escape until the pole has been burnt through and they have themselves been well scorched. The false prophets are burnt up completely.

[1] tense (?) [2] ἤδη.

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LV. REGULUS.

The Carthaginians having suffered many disasters,[1] sent ambassadors to Rome to negotiate peace and an exchange of prisoners. The ambassadors accordingly sailed away, taking with them Regulus, the captive general of the Romans. When they had arrived at Rome, Regulus steadfastly advised the Senate not to exchange the prisoners,[3] although he knew that he must needs return to Carthage for torture if the prisoners were not released. He advised the Senate thus, because he said he was not himself worth so much to the city, as to have so great a number of Carthaginian prisoners given up in return for himself only and the other Romans, few in number, who had been taken prisoners.

The Senate, therefore, resolved not to accept the proposals[4] of the ambassadors. As Regulus was on the point of departing from Rome, his wife and the senators tried to detain him, but before they could finish their entreaties, he exclaimed, 'I will return to Carthage, for I have sworn to do so.' Returning to Carthage, he was put to death with the greatest extremities of cruelty and torture.[2] This story is told by the Roman writers; if the Carthaginians had been the writers they would perhaps have told a different tale.

[1] express in verb: use **ἀτυχέω**.
[2] use **βασανίζω** and **αἰκίζω**.
[3] **οἱ αἰχμάλωτοι** or **οἱ δεσμῶται**.
[4] use **εἰσηγέομαι**.

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LVI. XERXES IN A STORM.

The following story is told about Xerxes: Having been away from home on one occasion there overtook the ship, as he was sailing back to Asia, a mighty wind and storm. The king in fear called out, and asked the helmsman how they could *come safe to land.*[1] As the helmsman hesitated to reply, Xerxes urged him to tell his views without fear, for he saw that he had some plan. Then the helmsman replied, 'Master, we cannot reach land in such a storm as this unless some of these passengers disembark, for they are many, and the boat is *ready*[2] to sink.' Thereupon, the nobles of the Persians who were standing by, made their salâm to Xerxes and leaped into the sea, and thus the ship was brought safe to land.

Now whether Xerxes commanded the Persians to do this or whether they did it of their own accord, I cannot say; but even if they had not done so voluntarily, the king would have compelled them, or if they had all come safe to land he would have had them put to death. As it was,[3] the king upon disembarking presented the helmsman with a golden crown and then commanded that his head be cut off; for he had destroyed many Persians.

This story is told about Xerxes.

[1] use ἀποσῴζω. [2] use μέλλω. [3] how trans.?

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LVII. CHRISTOPHER COLUMBUS.

After Christopher Columbus had arrived at the island of Jamaica he came into great need of provisions, nor did he know[1] how he was to support his soldiers and save himself.

There was nothing to do, it seemed, but to commit himself and those with him to the savages on the island. Just in time, however, it occurred to him in his perplexity[2] that an eclipse of the moon was on the point of taking place. So then he did as follows. Sending for the savage chiefs, he told them that if they did not do all things for him that he desired, they would certainly suffer the most terrible calamities. He added that he would make a beginning by stopping the moon from shining.

At first the savages laughed at these threats, but as soon as they saw that the moon was turning black, just as Columbus threatened, they were struck with terror, and before the eclipse was over, fell at the commander's feet and offered him all that they possessed.

[1] turn in several ways, see Lex. under **ὅπως**, and cf. Hdt. ii. 181, **ἔστι οὐδεμία μηχανή**, etc.

[2] use **ἀπορέω**.

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LVIII. THE ROYAL INVESTIGATOR.

A certain king of the Indians once contrived the following plan to discover what men were the most ancient upon earth. He gave two new-born infants of poor parents to a shepherd to rear, and charged him that no one should utter a syllable in their hearing, but that he should rear them on goat's milk in a deserted hut by themselves. The king did this, wishing to know what sort of a sound [1] the children would first utter.

Now the following circumstances occurred: For two years the children uttered no *articulate word;* [1] but one day, as the shepherd entered with the goat's milk, both the babies came running to him, tripping-up in their haste and crying, 'lacos! lacos!' When the king heard this he sent men into all countries to inquire what people use the word 'lacos' and what is its meaning. Now the messengers went away in the early summer and did not return until late autumn. On their return they said: O king, far in the north, where men of these parts would be unable to dwell on account of the cold, there dwell certain dwarfish-men who use wagons without wheels and drawn along upon the snow by dogs. These men call milk 'lacos.' Consequently the king concluded that the men of the north are the most ancient of mankind.

The Greeks, however, say that the king handed over the children not to a shepherd but to some women whose [2] tongues he had first cut out. Whether this is so I know not, but the children's first word was, 'lacos.'

[1] use φωνή in each case. [2] case?

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LIX. MOUNT ATHOS IN 1889.

There is a mountain, lofty and peninsular, Mount Athos by name, inhabited by certain priests called monks, and if you shall go thither you will see many things worth seeing. Sacred books are to be found there in great numbers, which the monks have copied. Also, in addition to the three thousand monks themselves there are the same number of male servants, there are also billy-goats, roosters, and tom-cats in abundance. But if you should search from crow of cock till set of sun, you would find never a woman; for there is no such thing there. A certain philologian, not the least esteemed among the Philhellenes of our time has published the *results of his personal investigation*,[1] writing as follows: 'When I say that butter was rare and eggs imported, I assume that the reader knows of *the great feature*[2] of Athos, which consists in the *absence*[3] of *the greatest feature*[4] of human life — woman, and all inferior imitations of her in the animal world. Not a cow, not a goat, not a hen, not a cat *of that sex!*[5] And this for centuries!'

[1] use ἀπόδειξις and ἱστορία.
[2] use ἐκεῖνος and sup. of θαυμάσιος.
[3] τὸ ἀπεῖναι.
[4] τὸ μέγιστον.
[5] Give the sense without tr. this word.

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LX. MOUNT ATHOS. (*Continued.*)

Now if any one supposes that these men grow barbarous or savage, living there alone without womankind, he will miss-the-mark widely; both the monks and their servants are hospitable and gracious, as the above-mentioned writer affirms, and if differences arise amongst them they settle them sensibly in the court room by the help[1] of lawyers. No strife of tongues is heard upon the island. But the learned writer is also compelled, through love of truth, to mention one drawback. Life in Athos is vacant and spiritless. Not alone the mules and the monks, but also the servants, both men and boys, are listless and dull. No games are played about the towns, and if the cocks crow at all, their note seems like a wail, not a challenge, and if you will look out of your window on a moon-lit night you will see the tom-cats walking along the roof in deep dejection — see them, I say, for they utter no sound. If the monks had not taken possession of Athos, all would have been different.

[1] tr.: 'by means of.'

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LXI. A QUARREL IN CAMP.

Let none of you, judges, suppose that I have come here to accuse this Menon on account of any ordinary wrong; for I have suffered such things that it makes me shudder even now to recall them. Last summer we went out on garrison duty to the Boeotian frontier, and, as it chanced, this Menon here tented near us: if this had not been the case, judges, never would it have happened to me to be insulted, maltreated, and finally almost killed in the following shameful fashion.

One day, as we were dining, we heard a tremendous noise, and peeping out of the tent we saw this Menon and *his crew*[1] beating our servants, alleging that the cooks smoked them out. We, as was natural, were very indignant, and bade them go away and stop playing their drunken tricks upon our servants.

But our saying this made matters so much the worse; for, leaving the cooks, they attacked me and my messmates, and did not stop insulting us until they did such things as neither befit me to tell nor you to hear. Now we at this time lodged no complaint against them, partly through fear of further trouble and partly because we knew that even if we should tell the general, who was an easy-going man, he would at the most rebuke them, but regard me as a troublesome soldier.

Do *you*[2] now read the sworn-testimony of all this! and do *you*[3] stop the water!

[1] use οἱ ἑαυτοῦ. [2] to the clerk.
[3] to the care-taker of the water-clock.

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LXII. ASSAULT AND BATTERY.

When the clerk had read the testimony, the plaintiff spoke as follows: One day last winter I supped at the house of Pandocus the fuller; for a guest-friend of ours happened to be staying in town. So then as I was returning, when it was already growing dark, there jumped down upon me from a house-top in a narrow street this Menon and Phanosthenes and several others. If they had not come upon me thus unawares[1] I might perhaps have resisted them or at least escaped; as it was, this was out of the question,[2] for Xanthias my slave, who was carrying the torch, went off on a run, dropping his torch so that it was extinguished. Consequently they tripped me up, stripped off my clothes, and so treated me as to bung up my eyes and cut my lip. That which was the hardest to bear was that Menon crew like a victorious cock as he stood right on my stomach, and clapped against his sides with his arms instead of wings. They then went off with my cloak, which was almost new, while I was carried home half-dead, clad in my shirt only. For mother and our maid-servants, when Xanthias escaped to the house and told them, came running out with screams, and not until I had been carried to the (public) bath and shown to the doctor was I able to speak. And when the doctor had examined me, he exclaimed: 'If you carry him home in this condition, he will die; take him to a house near by and see to it *that*[3] you take good care of him.'

To prove now that I speak the truth I will present to you the witnesses of this.

[1] translate by —? [2] turn freely. [3] which construction?

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LXIII. THE CROCODILE.

I will describe to you the nature of the crocodile. Sometimes you will see it in the river, sometimes on the land, for it is amphibious. It is especially fond of little Egyptians, and it eats them whenever it has the chance. Although it is a four-footed beast it lays eggs, and leaves them on the land. From these eggs, which are not much larger than goose-eggs, is hatched out the crocodile chick. This is very small in proportion to the egg. But it grows into a very large animal, so that it is sometimes seventeen cubits long, sometimes more. It has four short feet, but its tusks are long; its eyes resemble those of a pig. Herodotus says that it is able to move the upper jaw only, and that it is blind in the water. It is also related that the crocodile, lying concealed, is accustomed to cry like a child to entice its victim to itself. Hence the expression 'crocodile-tears.'

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LXIV. THE SONG OF THE FATES.

Amongst many other things that the great poet of the Germans has written, he also describes the relentless gods of Greece in his 'Iphigenie auf Tauris.' He represents Iphigenia as telling how the old nurse sang to her and to her brother, when children, the 'Song of the Fates.'

'Well may the race of mortals fear the gods,' sang the old woman, 'for they hold the sovereignty in their eternal hands and can use it as it pleases them. Let him whomsoever they raise to honor fear them doubly; for if ever a quarrel arises at their feasts they hurl their guests, be they Titans or mortals, down into Tartarus, where the poor wretches wait in vain for justice. Thus it was with Tantalus. But the gods are pleased as they perceive the savor of the burnt offerings whirling around in the smoke arising heavenward[1] either from the altars in Mycenae or in Argos, nor do they care at all for men toiling and suffering and offering sacrifice. For Zeus and the other gods feast on the golden floor and cease not till it pleaseth them; or, if so they will, stride along from peak to glistening peak of Olympus, careless of mankind.'

If you would know more of this, you must read the words of the poets themselves.

[1] cf. Il. I. 316.

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LXV. THE FATES.

The names of the Fates were Klotho, Lachesis, and Atropos. While Klotho spun for wretched man his thread of life, Lachesis determined its length, and then came Atropos with her resistless shears to cut the thread. Whenever Lucian, godless fellow that he is, begins to write about the gods, he does not stop until he has said many impious things about the inhabitants of Olympus. For in mocking at Homer and the other poets, he declares that Zeus has certain windows in the floor of heaven resembling the mouths of wells and furnished with covers, and that sitting down by each he takes off the cover and enjoys the savor and listens to the requests. Now each man asks for a different thing, as follows, — 'O Zeus, make my onions grow and my garlic.' And another: 'May I but plot against my brother without his knowledge!' And another: 'Ye gods, may it be granted me to gain my lawsuit!' And among those who are sailing one asks for the north-wind to blow and another for the south-wind, and the farmer asks for rain and the fuller for sun. And when Zeus has received the offerings he claps[1] the covers on again and does not grant their requests.

Lucian also says that if you could see as the gods do, you would see the Fates overhead spinning, and a thread descending from the spindles upon each man like spiders' webs. And if you look closely you will see all hanging in the air ready to fall whenever the thread can hold out no longer against the weight.

[1] use ἐπιτίθημι.

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LXVI. THE PHOENIX.

There is in Egypt or somewhere in Arabia a wonderful bird called the Phoenix. Its picture I saw frequently in Suntown, but the bird I never saw. Now this is not to be wondered at, for the bird comes once only in five hundred years, and the last time it came to Suntown was about thirty-seven years before my visit. If what they say of him is true, he is of *the following size and description.*[1] Some of his feathers are golden and some red, in size and outline he resembles an eagle. What the bird does, however, is the most remarkable. He does not make his appearance until his father is dead, and he then comes to Suntown expressly to bury his dead parent in the temple of the Sun. He brings his father in an egg which he has moulded of myrrh. Now, as I said, I have never seen either the bird or the egg, but the people there affirm that he first makes the egg, and then, hollowing it out, puts in his father and plasters it up again; he then brings the egg, father *and all,*[2] to the temple in Suntown.

[1] tr.: τοσόσδε καὶ τοιόσδε.

[2] use of αὐτός?

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LXVII. FARMERS IN COURT.

A certain farmer brought suit against another, alleging that the latter had walled-off a conduit and that when a storm occurred, the water poured in from the road and ruined his farm. But the defendant declared that it was not a conduit, but itself a plot of farm-land, and told the jury that if they would go there they would find that a road ran between the plaintiff's ground and his own, and he added: 'My father, a little while before I was born, walled up the land to keep out the water which used to overflow from the road. If the plaintiff now admits, as he does, that the property is mine and not public land, he cannot claim that it is a drain; for, if you will visit the spot, you will see that there are fruit trees planted there, and, what is more, ancestors buried there, and yet who would ever think of doing that in a drain? What then was I to do? Was I to receive the water into my farm, and, *as soon as*[1] it had passed by the plaintiff's farm, lead it back to the road again? Surely that would be necessary unless I should let it go into the next neighbor's farm. The clerk will now read the testimony of my neighbors.'

[1] tr.: 'whenever.'

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LXVIII. SOCRATES IN PRISON.

All men have read of the trial and unjust condemnation of Socrates, and his disciples Xenophon and Plato have written much about what he said and did in the prison. For, though condemned to death, it was unlawful for him to be executed before the vessel returned which the Athenians send yearly to the god at Delos. He therefore remained a month in prison, refusing to attempt an escape, 'for,' he said to his friends when they tried to persuade him, 'if I should do that I should be a breaker of the law.' During this time, he taught his disciples about the immortality of the soul, persuading them that death is not the end of life, but a journey hence to another life where, as Pindar says,[1] the just receive a life without toil sunlit both by day and night. But Crito, his friend, weeping, thought only about death and asked him how they should bury him. Smiling on him, Socrates said that if they should catch him they might bury him in any way they pleased. Then he added that it was his corpse, not himself, that the attendants were going to lay-out and carry-out for burial when he was dead. Let no one, he went on to say, speak of me, Socrates, as buried here in Athens, but consider that I am gone far hence to the happiness of the blessed!

[1] Olymp. II. 61, ff.

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LXIX. SOCRATES IN PRISON. (*Continued.*)

On one occasion also, when he noticed that the by-standers were weeping, he said, 'Now, what is this? Why do you weep? Do you not know that the *sentence of death was passed*[1] upon me by nature as soon as I was born?' But one of his friends, Apollodorus, who was present, replied, 'Yes, but, Socrates, I am grieved the most because I see you put to death unjustly.' The master,[2] stroking the young man's hair, replied with a laugh, 'Why, my dear Apollodorus, would you then prefer to see me put to death justly?' Thus bold was Socrates to meet death, not because he despised life, but because he knew that death was better than life. The last day in the prison his little children were brought to Socrates by the women of his household, who, as was natural, wept and bewailed him. He therefore, when he had arranged everything as seemed best, sent them away; 'For,' said he afterwards to his friends, when they also began to weep, 'I have heard that it is right to die in *holy-silence*.'[3]

[1] use θάνατος and καταψηφίζεσθαι. [2] turn by pronoun.
[3] tr.: εὐφημία.

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LXX. DEATH OF SOCRATES.

Now he, freshly bathed, came and sat down with his friends. Towards sunset the servitor of the Eleven came with the man who was to give the drug. But Crito, seeing that the sunlight still lingered on the mountains as though reluctant to deliver Socrates over to night and death, bade him wait yet a little. But Socrates interrupting him said, 'Not so, Crito, for it would be absurd to be thus eager to live.' When the man brought the drug he drank it off readily and calmly. 'If up to this time,' said Phaedo in relating the circumstance to Echecrates, 'we had after a fashion restrained our tears, now we could do so no longer, and we all wept except Socrates himself. But he reproached us and made us stop *for*[1] very shame. After this he walked around the room until his legs grew heavy and then he lay down on the couch. Then the attendant examined his condition by pinching his legs, and showed us that he was growing cold and stiff. Even now Socrates was calm and self possessed, but he said that whenever it reached his heart it would *prove-fatal.*[2] Before the end came, uncovering his head, he said to Crito that he owed a cock to Aesculapius and bade him pay it and not neglect it. These the last words of Socrates caused us much discussion, but in case any one shall ask you what he meant by this you may answer that the 'master' wished to offer a thank-offering to Aesculapius because he had healed him of mortality.[3]

[1] ὑπό and gen. [2] give sense. [3] Articular inf. and θνητός.

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EXERCISES. PART IV.

[For the following Exercises the Greek text of the indicated passages in Herodotus and Lysias is to be used for reference in connection with the vocabularies.]

LXXI. Cf. HERODOTUS, VI. 1-3.

The story of the origin[1] of the war between[2] the Persians and[2] the Greeks is a complicated[3] (one). How Histiaeus persuaded[4] Aristagoras to revolt[4] is described by Herodotus in the thirty-fifth chapter[5] of the fifth book. Artaphernes the governor of Sardis knew this exactly,[6] and when Histiaeus pretended[7] that he knew nothing about it, the former remarked that the *real state of the case was*[8] that[9] Histiaeus cobbled the shoe and Aristagoras put it on. Histiaeus, therefore, fled that night and came to Chios. But the Chians said among themselves: 'If this man has been so deceitful towards others, he will play us also some trick.'[8] So they bound him and did not release him until[10] they learned that he was not friendly to Darius.

Now after he had been released, not even then would he tell the real[11] reason why he had led Aristagoras to revolt from the king, but, in order to terrify the Ionians, he said: 'Had I not done so, the great king would have caused[12] the Ionians to emigrate[12] from Ionia.'

[1] tr.: 'beginning.'
[2] of . . . against.
[3] **ποικίλος**.
[4] **ἀφίστημι**.
[5] **τὸ κεφάλαιον** (Late Greek, = caput).
[6] **ἀκριβῶς**.
[7] **προσποιοῦμαι**.
[8] turn freely.
[9] § 54.
[10] § 51.
[11] use **γίγνομαι**.
[12] one word.

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LXXII. Cf. HERODOTUS, VI. 11, 12, 14.

The Phocaean general, Dionysius, made-a-speech[1] and told the Ionians that a contest was set before[2] them whether they should be free-men or slaves; but that they should trust him and he would guarantee, if the gods treated them fairly, that their enemies either would not join battle at all,[3] or else would be conquered by them.[4]

In consequence of this harangue[5] the Ionians entrusted their affairs to Dionysius. For seven days he gave the Ionians much toil. He taught the rowers how to make-the-(manœuvre-of)-cutting-the-enemy's-line. The marines moreover he *trained-in-full-armor* so that the Ionians, unaccustomed to[6] so much labor, declared that they would no longer obey[7] him.

If the Ionians had obeyed Dionysius, or if they had all proved loyal[8] to one-another, they might perhaps have conquered the Phoenicians; as it was, the most of the Samians sailed away from the battle back again to Samos.

The captains[9] of eleven Samian triremes,[9] however, refused to withdraw and, remaining, proved themselves brave men; and whoever now, says Herodotus, goes into their forum will there find the names of these men written upon a votive-slab.

[1] ἀγορεύω.
[2] use ὁ ἀγών and προτίθημι.
[3] τὸ παράπαν.
[4] put this paragraph in ind. discourse; see § 53 ff.
[5] use οἱ λόγοι.
[6] ἄπειρος.
[7] § 65.
[8] πιστός.
[9] use ὁ τριήραρχος.

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LXXIII. Cf. HERODOTUS, VI. 31, 32, 33.

After Miletus had[1] been captured, the Persian naval force captured the islands situated near the mainland. Both the islands and the cities on[2] the mainland fared ill at-the-hands-of[3] the Persians, but they were not captured in the same manner; for, whenever[4] the barbarians take an island, they catch[5] the inhabitants (as though) in-a-net.[5] They do this by[6] joining hands from sea to sea and then marching across the whole island.

The captives, however, as was said above,[7] all alike[8] fared ill; for some were killed and some were carried off to the king while the barbarians were burning the cities, temples and all.

After this the naval force sailed into the Hellespont to subdue all the strongholds which[9] had not previously come under the power of the king. They accordingly captured the cities and the forts in the Chersonese and in Thrace, amongst them Selymbria. The inhabitants of Byzantium, however, — the city now called Constantinople,[10] — voluntarily went off and left their land so that they saved themselves (alive) and settled a new city named Mesambria. If they had remained in Byzantium, they would have been captured or would have perished when the city was taken.

[1] § 26.
[2] § 4.
[3] **ὑπό** and gen.
[4] § 50.
[5] one word.
[6] § 14 (*b*).
[7] vide: **ἐπάνω**.
[8] **ὁμοίως**.
[9] § 6.
[10] **ἡ Κωνσταντινούπολις**.

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LXXIV. Cf. HERODOTUS, VI. 48, 49; VII. 133.

When Darius wanted to know whether the Greeks intended to make-war against him, he sent his heralds in-all-directions[1] throughout Greece to demand earth and water for the king. (This was the custom)[2] for by giving earth and water the inhabitants made it clear[3] that they gave up the sway[4] both on land and on sea.

Now the majority of the dwellers-on-the-mainland and all the islanders gave earth and water to the heralds, but the Athenians and the Lacedaemonians were not so spiritless. The latter threw the heralds into a well, and the former threw them into the Barathrum, with the remark[5]: 'There now[6]! take earth and water to your king.' There is still shown to-day at Athens a gully, said to be the Barathrum, not far from the Pnyx[7]; but if the Persian heralds were thrown into this they fared better than the others who were thrown into the well at Sparta; for this gully is neither very precipitous nor very deep. This story about the Athenians and the Lacedaemonians is told by Herodotus in the one hundred and thirty-third chapter[8] of the seventh book to explain[3] why Xerxes did not send to Athens and to Sparta to demand earth and water.

[1] διᾰ- in comp.
[2] § 2 (end).
[3] δηλόω.
[4] τὸ κράτος.
[5] use participle.
[6] ἰδού.
[7] ἡ Πνύξ, πυκνός.
[8] vide: Ex. No. LXXI., note 5, p. 165.

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LXXV. Cf. HERODOTUS, VI. 94, 102, 103.

Darius was angry with the Athenians because they had maltreated[1] his heralds, and with the Ionians because they had burned[2] Sardis. Accordingly, in order that he might remember the Athenians, one of his servants always used to remind him, whenever his dinner was put-before him, by saying three times: 'Master, *don't forget*[3] the Athenians.'

The Persian ships, however, first sailed against and subdued several islands and also captured Eretria in Euboea. From there they sailed to the plain of Marathon, because Hippias told them that this place was at once the nearest to Eretria and also the most suitable for cavalry manœuvring.

The Athenians had already assembled at Marathon. One of their ten generals was Miltiades, who had been sent out to the Chersonese after the death of his uncle Miltiades, whose namesake he was, and that of his brother Stesagoras. There he had become powerful[4] by treachery.[5] It was fated indeed that he should perish dishonored[6] and in a way worthy of his former treachery; but in the meantime he saved Hellas from the barbarian.

Cimon the father of Miltiades had met-his-death at-the-hands-of the sons of Peisistratus, although he had allowed Peisistratus to be proclaimed victor in an Olympic-contest which he had himself won.

Over against Cimon's tomb are buried also the mares that won for him the three Olympic-contests.

[1] κακῶς ποιεῖν. Cf. p. 64 (end).
[2] ἐμπίπρημι.
[3] tr.: remember.
[4] ἰσχύω.
[5] ὁ δόλος.
[6] ἄτιμος.

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LXXVI. Cf. HERODOTUS, VI. 105, 106. 120.

The following story is told about the herald that was sent to beg the Spartans to bring aid to the Athenians and not to allow the barbarians to enslave Hellas.

The courier's name was Pheidippides. He had passed through Argos and was just crossing-over[1] the Parthenian ridge above Tegea, when the god Pan met him and called upon him by name and said: 'Why do you Athenians make no account of me although I have often-times been of use to you and, what is more, shall be again? Carry this message back to the City.'[2]

In consequence of this the Athenians honored Pan with a torch-race[3] and sacrifices; and a cave under-the-brow-of the Acropolis is to-day shown as a sanctuary of Pan to those that visit Athens.

The Athenians, moreover, believed that the god aided them at Marathon and terrified the enemy. Consequently, later on, whenever a panic[4] fell-upon[5] an army, the Greeks called it *πανικόν*.

Pheidippides, however, reached Sparta from Athens on-the-second-day,[6] and the Lacedaemonians could easily have brought aid to the Athenians, had not a certain religious-ness[7] or superstition[8] hindered[9] them. After the full-moon they marched off to Athens so fast that they reached there in-three-days,[6] too late indeed for the battle, but just in time to go out to Marathon and see the dead Medes.

[1] ὑπερβάλλω.
[2] τὸ ἄστυ.
[3] ἡ λαμπαδηδρομία.
[4] ὁ φόβος.
[5] ἐμπίπτω.
[6] one word.
[7] ἡ θεοσέβεια.
[8] ἡ δεισιδαιμονία.
[9] κωλύω.

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LXXVII. Cf. HERODOTUS, VI. 112 and 113; and cf. S.V. No. 6.

When the two armies had been drawn-up-in-line and it was known to the Greeks that the victims were favorable, the Athenian rushed over[1] the space-between-the-lines. To the Persians it seemed[2] to be madness in the Athenians thus to run at full speed when they were going to fight. The Greeks, however, although they were few in number and had run more than a mile, fought none the less manfully when they closed with the barbarians. If they had advanced more slowly,[3] the Persians might easily have resisted them — as it was,[4] the battle lasted[5] a long time.

The Greek centre was at first defeated by the Persians who, with the Sacae, had been stationed opposite this part. The Athenians conquered both the wings of the barbarian army and put them to flight, but did not pursue them; for they saw that their own centre was being worsted. 'Let us rather,' they cried to one-another, 'attack the Persians themselves and drive[6] them back into the sea.' Accordingly they drew together their right and left and pursued the Persians to their very ships.

[1] διά and gen. Cf. Hdt. VI. 31.
[2] § 57 (*b*).
[3] βραδέως.
[4] use νῦν δέ.
[5] γίγνομαι.
[6] τρέπω.

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LXXVIII. Cf. HERODOTUS, VI. 114–117.

In this struggle at the ships about six-thousand four-hundred barbarians fell, and they in turn slew many famous Athenians and among them Callimachus, the War-archon, and also Cynaegeirus, the son of Euphorion. The latter was slain, indeed, with difficulty, for he had laid hold of a vessel's stern and would not[1] let go until some-one of the Persians chopped off his hand with an axe.

After the Athenians had captured seven ships the Persians backed out the remaining vessels, wishing to sail quickly around the promontory[2] of Sunium so as to reach the City[3] ahead of the Athenians. It is said that some one signaled[4] to the Persians, after they had already put-to-sea,[5] by showing a shield from the top of Mt. Pentelicus[6] or somewhere else.[7] A shield was, indeed, held up, but who was the one that showed it I cannot[8] tell.

Meanwhile the Athenians marched across Attica to bring help to the City, and had[9] already encamped in the Heracleum by the time that the barbarians arrived at Phalerum. (For) this was the sea-port until Pericles made ready the Peiraeus[10] for this purpose. The Persians therefor, baffled,[11] sailed back to Asia Minor.

[1] οὐκ ἐθέλω.
[2] ἡ ἄκρα.
[3] τὸ ἄστυ.
[4] σημαίνω.
[5] ἀνάγομαι.
[6] τὸ Πεντελικόν.
[7] ἄλλοθεν.
[8] οὐκ ἔχω.
[9] § 26.
[10] ὁ Πειραιεύς.
[11] σφάλλομαι.

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LXXIX. Cf. HERODOTUS, VII. 8.

Xerxes made an assembly of the noblest Persians to ask, as he professed,[1] their advice; in reality, to say what he himself intended to do.

He reminded[2] them of what things the Athenians had done to Darius his father, and said that he now intended to march an army through Europe to Greece both to punish the Athenians and to acquire additional[3] renown and fertile territory.

'You all probably know,' he continued,[4] 'how they came to Sardis and burnt the temples and what they did to Datis and Artaphernes. If now Darius my father had not died he would have succeeded in taking vengeance upon them: but (enough of talk,) for[5] this is held in reserve[6] for me.'

Xerxes then said that if they subdued the Athenians and their neighbors in the Peloponnesus, he would make Persia coterminous with heaven's vault; because there was no other race so bold as to pluck up heart[7] and fight the Persians. In conclusion[8] he said that whoever of his generals should bring the best equipped army was to receive gifts of the highest value. It is known indeed that the generals made ready their forces with all zeal[9] but it is not known whether Xerxes gave them the presents.

[1] cf. note 7 on Ex. LXXI.
[2] vide: 'recall.'
[3] use προς- in comp.
[4] tr.: ἔφη λέγων.
[5] p. 7 (top).
[6] ἀπόκειμαι.
[7] τολμάω.
[8] vide: 'finally.'
[9] ἡ σπουδή.

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LXXX. Cf. HERODOTUS, VII. 10 (α, β, γ, δ).

When Xerxes *told his plan*[1] no-one except his uncle Artabanus dared to give a contrary opinion; he indeed would not keep silence, but dared to speak as follows: 'I am the brother of thy father, therefore be advised of me. Views opposed to each other must needs be spoken in order that men may select the better. If thy father Darius had taken my advice he would never have made an expedition against the Scyths, for I told him that they were a people hard to master[2] because they were nomadic, living in wagons, not in cities.

'But Darius would not yield to me; bridging the Bosphorus and the Danube, he went across against them. If now Histiaeus, the tyrant of Miletus, had broken down the bridge as the Scyths requested, it would have been all over with Darius; as it was, he lost many brave soldiers.

'Now you, Xerxes, intend to march into Greece, and you say that you are going to bridge the Hellespont and so cross over. These Greeks, however, are far braver than the Scyths, and it might happen that they would be the victors either on land or on sea; for you know that the Athenians and Plataeans alone, without the Lacedaemonians, conquered Datis and Artaphernes at Marathon.

'So don't run into any danger, but take my advice and *stay at home*.'[3]

[1] γνώμην ἀποφαίνομαι. [2] δυσχείρωτος. [3] one word.

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LXXXI. Cf. HERODOTUS, VII. 11, 12.

Xerxes was much enraged at what Artabanus had said; he told him, however, that because he was his uncle he should not receive the recompense due his vain words. 'But,' continued the king, 'you are a spiritless coward, so stay at home here with the women, and do not aspire[1] to go on expeditions with men. Nor should I be worthy of Cyrus and my other ancestors if I were not to take vengeance on the Athenians for[2] what they have done to us. They marched into Asia to burn Sardis, and we must go and conquer them. And to show how absurd is what you say, (just) remember that Pelops the Phrygian, a slave of my ancestors, so completely subdued Greece that the land is even to this day called-after-him the Peloponnesus.'

Now Xerxes was secretly[3] worried by what Artabanus had said, and that night he changed his mind and fell[4] asleep after determining not to make an expedition against Greece. But a vision appeared to him which commanded him to assemble an army of the Persians and told him that if he changed his mind the divinity would not pardon him, and commanded him to take the same road that he had determined on during the day.

[1] ἀξιόω.
[2] § 64, V. 3; but vide: Lex. τιμωρέω.
[3] § 17.
[4] § 24.

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LXXXII. Cf. HERODOTUS, VII. 15, 16 (β, γ).

When Xerxes had twice seen a vision which charged him to make the expedition to Greece he summoned Artabanus and told him that although he had changed-his-mind and now recognized that his uncle had given him good counsel, yet he was unable to follow[1] his suggestions. 'This vision,' he said, 'which continually-comes and threatens me, forbids[2] me to change-my-mind. So do you now put on all my regalia, sit down on my throne, and then go to sleep on my bed: I want to know whether this same vision will show itself to you also and say the same things.'

Artabanus at first naturally objected[3] to this behest, for it seemed to him senseless,[4] and he explained[5] to the king about the nature of dreams. 'If,' said he, 'you[6] have been *thinking earnestly*[7] about anything during the day, that is (what is) sure[8] to come wandering into your head[9] in the night-time. Consequently you have dreamed about this expedition with which we have been very much occupied these last few days. But if this vision is anything divine let it show itself to me (dressed) in my own clothes and sleeping on my own bed; for it would be very easily-gulled,[10] whatever it is, if it were to think that I am you because I have on your clothes. But come on, if you so command, I will follow[11] your judgment and put on your clothes.'

[1] use ποιέω.
[2] οὐκ ἐάω.
[3] use πείθω.
[4] ἀνόητος.
[5] διδάσκω.
[6] τις.
[7] one word.
[8] μέλλει.
[9] turn freely.
[10] εὐήθης.
[11] χρῶμαι.

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LXXXIII. Cf. HERODOTUS, VII. 22, 23.

When Mardonius was sent by Darius against Greece and had already subdued Macedonia, the vessels tried-to-double Mount Athos. Upon[1] them as they were sailing-around fell[1] a north wind so great and irresistible[2] that three-hundred ships and more than twenty-thousand men were lost. That no such thing might happen again Xerxes prepared beforehand to dig (a canal) through the isthmus between Athos and the mainland. The width of this isthmus is about one mile and a half,

Now those *entrusted with*[3] this work drew a bee-line across the isthmus over against the city Sane, and proceeded-to-dig after parceling out the land among the (several) nations.

If they had all been as provident[4] as the Phoenicians, the canal[5] would have given them less labor; as it was, in-the-case-of[6] most of them the edges of the excavation kept-crumbling-in because they made the opening above of the same width as the channel below was ordered to be, while the Phoenicians made it twice as large above, and gradually contracted the channel.

Nearly the same thing has happened *in our own times*[7] near Corinth: for those who were digging a canal across the isthmus made the excavation too precipitous and so in like manner the edge caving-in, killed many workmen.[8]

[1] ἐπιπίπτω.
[2] ἄπορος.
[3] use ἐπιτρέπομαι.
[4] φρόνιμος.
[5] ἡ διῶρυξ.
[6] § 65, I. 3.
[7] ἐφ' ἡμῶν.
[8] ὁ ἐργάτης.

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LXXXIV. Cf. HERODOTUS, VII. 24 and 26.

The canal in our times[1] across the Isthmus of Corinth was made that ships might sail through[2] from the Gulf[3] of Corinth into the Saronic[4] Gulf, and so shorten[5] the route,[6] and also that there should no longer be any necessity to double Cape Malea,[7] which is apt[8] to be dangerous when the wind blows.

But Xerxes, if he had not been desirous of showing-off his power, might have ordered his soldiers to drag the ships across[9] the neck-of-land at Athos; nevertheless out of arrogance he compelled them to dig a canal so wide[10] that two triremes might sail through together.

While these were digging the canal and others were bridging the Strymon and the Hellespont, the infantry had collected at Critalla. This was a place somewhere (or other) in Cappadocia, situated, as it would seem, on-the-other-side[11] of the river Halys; for Herodotus says that Xerxes crossed this river and entered Phrygia when he started to march to Sardis. If now Xerxes marched southward[12] to Celaenae, he must have left behind him the Royal Road which leads from Susa[13] to Sardis. Perhaps he marched to Celaenae with a part of his army only; perhaps he did not come here until he was returning from Greece.

[1] see preceding Ex.
[2] διεκπλέω.
[3] ὁ κόλπος.
[4] Σαρωνικός.
[5] συντέμνω.
[6] ἡ ὁδός.
[7] ἡ Μαλέα.
[8] φιλεῖ.
[9] vide: p. 66, line 1.
[10] εὐρύς.
[11] πέραν. Cf. § 64, IX.
[12] πρὸς νότον.
[13] τὰ Σοῦσα.

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LXXXV. Cf. HERODOTUS, VII. 37, 38.

Xerxes spent the winter at Sardis and word-was-brought to him there that the bridge at the Hellespont and also the canal and other works at Athos were finished. For the king had commanded the engineers[1] to make breakwaters[2] about the mouth of the canal to keep-out the surf. All this, Herodotus tells us, had been thoroughly executed.

At this time the king was made very anxious by an eclipse of the sun, which suddenly occurred in perfectly fair weather, so that he did not venture[3] to set out for Abydos until he had learned from the Magi what the divinity foretold by this phenomenon. When the Magi had explained it to him he marched on in exceeding good cheer. For an eclipse of the Greek cities was foretold, because the prophetic-representative of the Persians was the moon, and thus what the god was foretelling was that day would turn into night for the Greeks.

Pythius, however, the Lydian, who had offered great presents to the king, and whose five sons were making the expedition with the king, was terrified at this portent in the sky and said to himself: 'Perhaps the god means the sun to represent the Persians, and thus foretells by a riddle[4] some great mischief for the Persians. Come now! I will beg-off[5] my eldest son that one at least of my boys may remain to me.'

[1] ὁ ἀρχιτέκτων.
[2] use τὸ χῶμα.
[3] τολμάω.
[4] τὸ αἴνιγμα.
[5] ἐξαιτοῦμαι.

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LXXXVI. Cf. HERODOTUS, VII. 39 and 43.

Xerxes was much enraged at Pythius for[1] wanting to beg-off[2] his son from[1] going to Greece, and he told him that instead of[3] venturing to make any mention of his son he ought himself to accompany the king with his household, wife and all.

'You, to be sure,' added Xerxes, 'offered me guest-presents, but I excelled you in benefactions, and now you and four of your sons shall get off safe by reason of these same guest-presents; but you shall pay the penalty, although no suitable one, with the life of your eldest son.'

When he had thus spoken, the executioners, at[4] the command of the king, asked which son was the eldest, and taking him they cut him in two. The two sections of the dead man were deposited on the right and left of the road respectively that the army might march between them and learn never to be presumptuous.[5]

When this gruesome[6] business[7] had been accomplished Xerxes marched on until he came to the plain of Troy and to the Scamander river. Now this river, famous[8] though it is, was not large enough to water[9] the cattle, but its stream gave out when they drank of it: so great was their number.

While Xerxes was sacrificing bulls to Athena, in the night the soldiers began to think either about the bisected[10] son of Pythius or about the dead Trojan heroes, and a panic fell upon the camp.

[1] vide: § 14 (*b*).
[2] vide: preceding Ex.
[3] **ἀντί.** Cf. Hdt. VII. 170.
[4] gen. abs.
[5] **αὐθάδης.**
[6] **φοβερός.**
[7] **τὸ πρᾶγμα.**
[8] **ὀνομαστός.**
[9] use **ἄρδω.**
[10] **διχότομος**; vide: § 78, 1.

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LXXXVII. Cf. HERODOTUS, VII. 44–46.

Before Xerxes arrived at Abydos, the inhabitants of that place had made a raised-throne of white marble that the king might review the army in case he wished to do so. Accordingly, upon[1] his arrival the king seated upon the throne looked down upon the sea covered with ships and the coast and plain full of people.

To please the king a boat-race also took place, and the fact[2] that a Sidonian vessel won-the-race seemed to the king propitious;[3] for it portended[4] that the barbarian should conquer the Greek. Suddenly, to the astonishment of[5] all the by-standers, Xerxes burst[6] into tears. When his uncle Artabanus, who had accompanied[7] him to Abydos, asked him why he wept, he made answer and said: 'When I come to reflect upon it, I remember that not one of these men will be alive one hundred years hence.'

This (is what) Xerxes said; but his uncle consoled[8] him with a remark[9] worthy of a tragic poet, to the effect that[10] no-one on earth was born-to-be so fortunate as not to wish again and again that he had never been born. 'Since this is so,' he added, 'I consider death a most welcome refuge from this life of-sore-distress.'

[1] § 14.
[2] page 24 (end).
[3] δεξιός.
[4] vide: Ex. No. LXXXV.
[5] use θαυμάζω and cf. § 14 (*a*).
[6] § 24.
[7] ἀκολουθέω.
[8] παραμυθοῦμαι.
[9] turn freely.
[10] ὡς.

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LXXXVIII. Cf. HERODOTUS, VII. 51, 52.

After this Artabanus at parting advised the king not to lead the Ionians against the Athenians. 'For Athens,' he said, 'is the city of their ancestors, and the Ionians will not prove[1] themselves so unjust toward their ancestors as to fight against their mother-city. But if while proving faithful to their ancestors, they betray[2] your cause[3] on the-eve-of[4] battle, they may be able to do you much harm.'

But Xerxes told Artabanus that in this opinion about the Ionians he was more-in-error than in his original[5] opinion about making the expedition.

'If the Ionians,' said he, 'had wished so to do, they could have destroyed Darius and all who went up with him against the Scyths. And, aside from this, we have their wives and children and property as hostages[6]; for they must needs leave all these behind as hostages in our land. So keep-up a good heart while I am away from home, for to you I entrust all my sovereign power.'

Thus Xerxes kept his word[7] that Artabanus should not go on the expedition, but should remain behind with the women; in the words of Homer, however, 'very deftly, divinity-like,'[8] he turned disgrace[9] into a compliment.[10] As it turned-out,[11] it was indeed fortunate[12] for Xerxes that he had left behind him so trusty[13] a guardian[14] of his household and his sceptre.

[1] use γίγνομαι.
[2] προδίδωμι.
[3] τὰ πράγματα.
[4] use ἐφίσταμαι.
[5] tr.: 'first.'
[6] ὁ δῆμος.
[7] use ἐπιτελέω.
[8] Il. III. 381, ῥεῖα μάλ' ὡς τε θεός.
[9] ἡ αἰσχύνη.
[10] ἡ τιμή.
[11] vide: 'happen.'
[12] εὐτυχής.
[13] πιστός.
[14] (ὁ) ἐπίτροπος.

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LXXXIX. Cf. HERODOTUS, VII. 138, 139.

Although nominally the king was marching against Athens only, in reality[1] he was making an expedition against the whole of Greece. Some of the Greeks were in great fear because they had not given earth and water to Darius: for (they felt that)[2] they would now, left-thus-to-themselves,[3] be unable to resist the Persian while the rest of the Greeks were eagerly going over to the side of the Medes. Let me now tell you what is clearly[4] the truth, or at least what seems clear to me. If the Athenians had not opposed Xerxes on the sea, the Peloponnesus would have been left to itself, nor would any wall built across the Isthmus have been able to save it. For even if the Spartans, either at Thermopylae, or at the Isthmus, or in their own land, had died nobly while fighting for Hellas, the king would still have held possession of the sea and could have sailed around and could have effected-a-landing[5] somewhere (or other) in the Peloponnesus. The Athenians, therefore, both before at Marathon and now again ten years later,[6] proved themselves, next to the gods, the preservers of Greece. And not only did they repulse[7] the barbarian Persian, but by their love for the beautiful[8] they tempered[9] the vulgarity[10] of the victorious Roman.

[1] τῷ ὄντι.
[2] § 2.
[3] one word.
[4] § 57 (*b*).
[5] κατάγομαι.
[6] διά and gen. Cf. Hdt. VI. 118.
[7] τρέπω.
[8] τὸ καλόν.
[9] use κωλύω.
[10] ἡ ἀπειροκαλία.

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XC. Cf. HERODOTUS, VII. 213–215, 218.

When the Persians were unable to force-a-passage-(at)[1] Thermopylae the king was at a loss until Ephialtes, a man from Malia, betrayed the Greeks by[2] telling him of the by-path which[3] led over the mountain to Thermopylae.

In after days a certain Athenades killed this Ephialtes for another reason, but he received the reward which the Pylagori had set upon the traitor's[4] head.

Now it is a moot point[5] about the traitor whether it was Ephialtes or some one else. But the Pylagori would not have set the price upon the head of Ephialtes unless they had learned that he was the man, nor would Ephialtes otherwise have gone into banishment: to be sure,[6] Onetes[7] or some one else might have been acquainted with the by-path, but (there is no use of arguing), for[6] I say that Ephialtes was the traitor. Ephialtes accordingly guided Hydarnes and his command around by this by-path. Starting out from the plain about (the time of) lamp-lighting and crossing the Asopus river, they marched all night, and not till day was just dawning did they arrive at the top-of-the-mountain.

The Phocians who were guarding the mountain withdrew to the summit to fight it out[8] there, but Hydarnes and his men, ignoring them, hurried down the mountain.

[1] **βιάζομαι.**
[2] § 14.
[3] § 6.
[4] **ὁ προδότης.**
[5] use **ἀμφισβητέω.**
[6] use **γάρ.** Cf. § 2 (end).
[7] Doric **Ὀνάτας.**
[8] **ἀπομάχομαι.**

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XCI. Cf. LYSIAS, VII. §§ 1–4, and HERODOTUS, VIII. 55.

In this oration[1] the defendant makes his defence before[2] the court of the Areopagus.[3] Sometimes this court of the Areopagus assembled, not on the Hill of Ares, where St.[4] Paul the apostle[5] afterwards spoke to the Athenians, but below in the market-place[6] of the city. The defendant had at first been charged with removing an olive-tree, but when his accusers found that they could not make good[7] this accusation, they said that it was the stump only that had been removed. Now at Athens to remove even the stump of an olive-tree was considered[8] a sacrilege.[9] The penalty[10] was banishment[11] and confiscation[12] of (one's) property: consequently the defendant was contesting at once for his country and for his property.

To understand why the Athenians made this law about the olive-stumps it is only necessary to remember what Herodotus tells about a sacred olive-tree which was in a temple on the Acropolis at Athens. When the Persians burned the temple the olive-tree was burned-up with it, but on the second day after this (event) they say that a sprout of a cubit's length had shot-up from the burnt stump.

[1] ὁ λόγος.
[2] use πρός, c. acc.
[3] ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου.
[4] ἅγιος.
[5] ὁ ἀπόστολος.
[6] ἡ Ἀγορά.
[7] βεβαιόω.
[8] νομίζω.
[9] ἡ ἀσέβεια.
[10] ἡ ζημία.
[11] ἡ φυγή.
[12] ἡ δήμευσις.

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XCII. Cf. LYSIAS, VII. §§ 4, 5; §§ 9–14.

After mentioning the names of the men to whom the plot-of-ground had belonged before he had himself bought it, the defendant says: 'In order that you may know that there was no olive-tree, — neither one publicly consecrated, nor one for private-use, nor even a stump, — let Callistratus and others to whom I let out the land come up here as witnesses. Now Callistratus rented the land of me within five days after I bought it, and although he cultivated it for more than a year, he will tell you that he never saw an olive-tree of *any sort or description*[1] on the place. Surely if there had been one there he must needs have known about it. I am, however, accused of having cut down the olive-stump some six or seven years after I bought the land while I was myself managing the farm. And yet how could I have cut down a tree where none had ever been seen by those who had rented the land for many years? Methinks, judges, I have clearly convicted my accuser of falsehood. But I should like to have him tell you what advantage would have accrued to me if I had removed the stump. If there were a house near the spot he might allege that on this account I was willing to run the risk of such a penalty. But, as a matter of fact,[2] this is not the case.'

[1] use οὐδὲ . . . εἷς. [2] νῦν δέ.

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XCIII. Cf. LYSIAS, VII. §§ 15–19 and §§ 34–37.

'My accuser says that while I stood by, my servants cut down the olive-stump, and that I then actually bade them cut out the roots and finally told the ox-driver to load-up the wood and take it away. If I had done this, no longer would my servants have been my slaves, but for the rest of my life I, their master, would have been their slave; for they would have been well aware that whenever they wished they could lay information against[1] me and thus obtain their freedom.

'But even if I persuaded my slaves to keep silent it would have been impossible to persuade the neighbors, who are so inquisitive[2] that they find out even what one would like to conceal.

'Moreover, in addition to the witnesses, whose testimony you have heard, I offered to give up any one or all of my slaves that the examiners[3] might examine-them-under-torture. This offer Nicomachus refused. And yet it is evident that I ran much the greater risk; for slaves are naturally ill-disposed towards their masters, and one would suppose that they would be glad enough[4] to denounce them and so be set free in accordance with the law.[5] Nicomachus, on the other hand, was exposed to no penalty if the slaves did not accuse me when put to the torture. From my readiness and his faintheartedness[6] O Senate, you may infer the truth."[7]

[1] κατά or περί, c. gen.
[2] ζητητικός.
[3] ὁ βασανιστής.
[4] use ἄσμενος.
[5] ὁ νόμος.
[6] ἡ ἀθυμία.
[7] τεκμαίρομαι.

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XCIV. Cf. LYSIAS, XII. 1–7.

The oration[1] against Eratosthenes on behalf of the orator's brother was not only written by[2] Lysias but actually delivered by him. In beginning his speech[3] Lysias told the judges that he would be at a loss to know how to stop; that there would be no need for him to *make any false accusation*[4] as time would fail for telling all the truth about the defendant. 'Not only,' said the orator, 'can we the accusers show ground-for-complaint against the defendants, but they have *committed such public wrongs*[4] that the city also must needs be angry on its own account.[5] The *fact that*[6] I have never before conducted-a-case makes me very despondent lest I shall make a weak presentation[7] on my brother's behalf.

'My father Cephalus, judges, was a resident-alien who came to Athens as a friend of the orator Pericles, and during all the thirty years that he lived here he was party to no suit, either as prosecutor or as defendant. The Thirty, however, alleged that the resident-aliens were lawless citizens and Theognis and Peison, knowing that their government was in financial embarrassment, urged the arrest of some of the rich resident-aliens that they might put them to death and seize their property. For the sake of appearances,[8] however, blood-suckers that they were, they included[9] among those who were arrested two poor men.'

[1] ὁ λόγος, or use ἡ κατηγορία.
[2] turn actively.
[3] οἱ λόγοι.
[4] resolve this idea as in the Greek.
[5] tr.: 'for herself.'
[6] cf. § 8 and § 19.
[7] use ἐπιδείκνυμι.
[8] use ἡ πρόφασις.
[9] use προστίθημι.

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XCV. Cf. LYSIAS, XII. 8–16.

'I was, as it happened,[1] entertaining some guests, but Peison and Theognis drove them out and arrested me, and asked how many slaves we had in our factory, that they might take them also.

'When the others had gone out I asked Peison whether he would accept a talent as ransom[2] and let me go: he said he would; but when I went into the bed-room where I kept my money-chest, he came in with me, saw what I had in the chest, and took it all. He would not even give me my travelling expenses, and I was forced[3] to be content with my personal safety. Just at the door of the house Melobius and Mnesitheides met us and told Peison to go to my brother's house, but to leave me behind with them. Peison, not wishing them to know about what he had stolen from my chest, came up close and *whispered to me*[4]: "Don't lose heart but hold-your-tongue and I'll come back here." Then they took me to a house where they had others whom they had arrested, and while they were keeping guard by the peristyle-door I made my escape. For I was familiar with the house, and knew that it had an entrance on both sides, and, *as luck would have it*,[1] although I had to pass through three doors, all of them stood open.'

[1] cf. § 17.
[2] τὸ λύτρον.
[3] use ἔδει.
[4] πρὸς τὸ οὖς εἰπεῖν.

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XCVI. Cf. LYSIAS, XII. 16–19, 24, and 25.

'Meanwhile my brother had been arrested on the street and led off to prison. There by order of the Thirty he was compelled to drink the hemlock before he had a chance to make his defence. The funeral of the dead man was rather[1] that of a beggar[2] than of a rich man: for his friends had to lay out the corpse and conduct-the-funeral not from one of his three houses but from a hired shanty. Even the robe and pillow were contributed by different friends. And not only would Eratosthenes and the others give nothing for the corpse but, in addition to the one hundred and twenty slaves and all the other property which they seized, they came to such (a pitch of) greed as to steal the very ear-rings out of the ears of my sister-in-law.

'Let me now, judges, have Eratosthenes up and cross-question[3] him.'

Eratosthenes was then brought-up (as a witness), and, when asked whether he arrested Polemarchus, said that he had done so out of fear of the Archons. He said, moreover, that although he had been present at the deliberations in the senate-chamber, he had opposed the execution of Polemarchus because he considered that he would suffer an injustice if he should be put-to-death.

[1] vide: 'more.' [2] [ὁ] πτωχός. [3] διερωτάω.

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XCVII. Cf. LYSIAS, XXII. 1–5.

The prosecutor, who was also a senator,[1] had already brought accusation against the grain-dealers in the Senate, and he now begins by excusing himself in the Heliastic court[2] by saying that he had at first been compelled to prosecute the grain-dealers in order to make it clear that his only desire was that the Senate should act according to law. For the Senate, it seems, had been urged[3] by some of the public-speakers to put the grain-dealers to death without trial.

When, however, he objected[4] that this would be contrary to[5] law, some of the public-speakers immediately got up and slandered him and said that he wanted to save the grain-dealers. Hence he accused the latter in the Senate to escape from this charge, and now he is unwilling to stop until they be either convicted or acquitted.

One of the grain-dealers was then commanded to-mount-the-witness-stand. Now at Athens, whenever the prosecutor chose to question[6] the defendant, the law compelled him to answer.

The witness, who was a resident-alien, admitted that he had bought more grain than the law allowed, but claimed that the grain-commissioners had so ordered. By[7] this admission he condemned himself.

[1] ὁ βουλευτής.
[2] ἡ ἡλιαία.
[3] κελεύω.
[4] ἀντιλέγω.
[5] παρά.
[6] Lysias, XII. 24.
[7] § 14 (*b*).

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XCVIII. Cf. LYSIAS, XXII. 11–17.

The grain-dealers, when accused, had alleged in the Senate by way of excuse, that whenever they had bought more grain than the law allowed they had done so in order to sell at the lowest possible price. If they could have shown that the grain thus bought up was retailed[1] always at the same price, they might have had some defence; as a matter of fact, sometimes there was a fluctuation[2] of a drachma in one day. If they had bought the grain a bushel at a time the price would not have varied[2] more.

They made all sorts of pretexts in order that they might sell the grain at a higher price. 'They are,' said the defendant, 'always pleased to hear of any bad news being brought to the city, and some (reports) they make up themselves. Sometimes they actually put the city in a state of siege; for they buy up all the grain and if we raise any difficulty about the price they tell us we must be content to buy it at any price, no matter how great. Consequently over all the other trades the city has appointed as wardens the clerks of the market, but for the grain-dealers alone special[3] grain-wardens. Such is their rascality.'

[1] πάλιν πωλέω. [2] use διαφέρω. [3] ἴδιος.

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XCIX. Cf. LYSIAS, XXIV. 1, 4–9.

From this defence[1] of[2] a cripple[3] we learn how the Athenians cared for their poor and also much about the daily[4] life at Athens. The defence is spoken by the cripple himself, who urges that he should not be deprived of the money hitherto granted to him by the city; because, as he says, his life has been blameless, he is really helpless according to (the intent of) the law, and his prosecutor has trumped up this suit out of pure[5] enviousness. The prosecutor had said that the defendant had plenty[6] both of physical strength and of means-of-livelihood[7]: 'For I have seen him,' said he, 'time and again[8] mount his horse like a well man,[9] and everybody knows that he has a profitable[10] trade and is on-good-terms-with very rich people.'

The defendant replied that he was now no longer young, and, if he should be deprived of his revenue from the city, old-age and its accompanying diseases would miserably[11] destroy him.

'If I could buy a slave,' said he, 'I might make something[12] out of my trade; as it is, I am unable to work at it myself. Come on now,[13] if I am such a rich man, I challenge you to an exchange-of-property; but you would never consent[14] to this and you thus admit that you have spoken falsely.'[15]

[1] cf. Lysias, XVI. title.
[2] cf. Lysias, XIX. title.
[3] cf. Lysias, XXIV. 4 and 13.
[4] καθ' ἡμέραν; vide: L. and S. sub voce.
[5] tr.: 'nothing else than.'
[6] εὐπορέω.
[7] ὁ βος.
[8] tr.: 'frequently.'
[9] use ὑγιαίνω.
[10] use sup. of χρήσιμος, ον.
[11] κακῶς.
[12] χρηματίζομαι.
[13] ἄγε δή.
[14] συγχωρέω.
[15] ψεύδομαι.

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C. Cf. LYSIAS, XXIV. 10–13, 19, 20.

'My accuser has spoken of my horsemanship and has had the effrontery to say that I mount on horseback out of insolent pride. As a matter of fact[1] I do frequently borrow other people's horses whenever I have to make some long journey, but what would really suit[2] my crippled-condition[3] would be an easy-saddle. If he had affirmed that I am an able-bodied man because I use two walking-sticks instead of one, it would have been no more out-of-the-way than his accusation[4] about my horsemanship. If now I am the well man that he would persuade you that I am, and if I am to be deprived of the pension[5] from the city, won't you have to vote the obol to him as a cripple, and regard me as fit[6] to be chosen one of the nine Archons?

'If most of those men were good, who waste their time by resorting to the perfumer's, the shoemaker's, the barber's, and all the other artisans who have shops[7] near the Agora, my accuser might reasonably[8] complain of the bad character of those who habitually resort to my shop; as it is, in accusing these he accuses all the Athenians. For, as a rule, they all resort to such places.'

[1] τῷ ὄντι.
[2] πρέπει.
[3] tr.: 'me a cripple.'
[4] ἡ κατηγορία.
[5] use ἡ πρόσοδος.
[6] ἱκανός.
[7] τὸ ἐργαστήριον or τὸ καπηλεῖον; but vide: Lex. sub voce.
[8] δικαίως.

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GENERAL VOCABULARY.

ABBREVIATIONS, ETC.

S. V. = Special Vocabularies, pp. 93–101.
† prefixed to a word means that it cannot stand first in its clause.
✓ indicates derivation, or comparison with a word in English, etc.
acc. = accusative case.
adj. = adjective.
adv. = adverb.
aor. = aorist tense.
Att. = in Attic Greek.
c. = *cum*, with.
cf. = *confer*, compare.
comp. = comparative degree.
compd. = compound.
d. or dat. = dative case.
e. g. = *exempli gratia*.
f. = feminine.
g. or gen. = genitive case.
H. = Homer.
Hdt. = Herodotus.
intr. = intransitive.
m. = masculine.
N. T. = New Testament Greek.
n. = neuter.
nom. = nominative.
sb. = noun, substantive.
sup. = superlative degree.
trv. = transitive.
tr. = translate.
vide = see.
vb. = verb.

N. B. The uncontracted forms of contract verbs are given. The student must remember to contract in accordance with Attic usage.

A

a, an : omit, or use τὶς, τὶ. § 1.
able, to be —: δύναμαι. οἷός τέ (ἐστι).
— (adj.) : δυνατός, ή, όν.
about: (concerning), περί, gen.
— (around, near), περί, acc. also of time; e g. περὶ μέσας νύκτας, 'about midnight.'
— (nearly) (adv.), μάλιστα, with numerals, ὡς, εἰς.
—, to be, μέλλω.
above: from —, ἄνωθεν.
above-mentioned: use πρότερον and λέγω.
—, to rule —, to be superior, use κρείσσων.
and — all: what is more: καὶ δὴ καί.
abroad: to go, to be —, ἀποδημέω.
absent: to be —, ἀπεῖναι.
absolutely: παντάπασι, τὸ παράπαν, ἀτεχνῶς.
absurd: γελοῖος α, ον, or γέλοιος.
abundance: in —, ἄφθονος, ον, or use πλεῖστος, η, ον.

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accept: δέχομαι.
accomplishment: τὸ τέλος.
accord: of (one's) own —, αὐτόματος, η, ον, ἐθέλων, ἑκών, or use αὐτός.
accordance: in — with, *vide* 'by,' or use dat.
account: on — of, διά, acc.; ἕνεκα, gen.
accusation: guilt: cause: ἡ αἰτία.
accuse: αἰτιάομαι (aor. ἠτιάθην), κατηγορέω (τινὸς περί τινος, or c. dupl. gen.).
accused: defendant: ὁ φεύγων, οντος.
accustomed: to be —, εἴωθα (2 pf.); ἐθέλω.
Achilles: ὁ Ἀχιλλεύς.
acropolis: ἡ ἀκρόπολις.
actually: καί, καὶ δὴ καί.
add: to say in addition, προστίθημι, ἔφη λέγων, or use γάρ or καὶ δή.
addition: in — to, πρός, dat.
address (vb): προσεῖπον.
admit: assent: σύμφημι, ὁμολογέω, συγχωρέω.
advance: πρόειμι προβαίνω.
advise: συμβουλεύω, πείθω (i. e. persuade).
Aenēas: ὁ Αἰνείας.
Aesculapius: ὁ Ἀσκληπιός.
affair: matter: τὸ πρᾶγμα.
affirm: διϊσχυρίζομαι.
afford: occasion (vb): παρέχω.
after (prep.): μετά, acc.; often participle. § 15.
— (an-interval-of), διά, gen.
— (later), (adv.), ὕστερον.
afterward: μετὰ ταῦτα. (secondly) ἔπειτα δέ.
again (see 'and'): πάλιν, αὖθις.
against: often dat. after verb, or παρά, πρός, ἐπί, acc.
Agamemnon: ὁ Ἀγαμέμνων.
air: (the lower air), ὁ ἀήρ. (the upper air) ὁ αἰθήρ.
Alexander, Paris: ὁ Ἀλέξανδρος.
alive: to be, *vide* 'live.'
all: πᾶς, πᾶσα, πᾶν, ἅπας, etc.
at —, use τί. not at all, οὐδέν.
— sorts of, of — kinds, παντοῖος, α, ον. (variegated), ποικίλος, η, ον.
allege: φάσκω.
allow: ἐάω, impers. ἐξεῖναι.
allowable: it is, ἔξεστι.
almost (adv.): σχεδόν, ὀλίγου δεῖν.
alone (adj.): μόνος, η, ον. Exc. accent § 77 (Note *a*).
— (adv.), μόνον.
along: κατά, acc.; παρά, acc.
already: ἤδη.
also: καί.
altar: ὁ βωμός.
although: καίπερ c. partic., or partic. alone. § 15 (5).
am: εἰμί.
ambassadors: οἱ πρέσβεις.
Ambiorix: ὁ Ἀμβιόριξ.
among: amongst, ἐν dat., παρά, dat.; sometimes appropriate case without prep.
amphibious: ἀμφίβιος, ον.
Anabasis: ascent, ἡ Ἀνάβασις.
ancestor: *vide* S. V., No. 2.
anchor: ἡ ἄγκυρα.

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ancient: ἀρχαῖος, α, ον, παλαιός, ά, όν (accent § 77 (2)), or use 'first.'
and: καί, † δέ, † τε.
— again: καὶ μήν, καὶ μὴν καί, ἔπειτα δέ.
— also: and what is more, καὶ δὴ καί.
— not: οὐδέ.
— yet: καίτοι.
Andromache: ἡ Ἀνδρομάχη.
anger: ἡ ὀργή.
angry: to grow —, to be —, χαλεπαίνω, ὀργίζομαι.
animal (wild beast): ὁ θήρ, θηρός, τὸ θηρίον.
— (living thing): τὸ ζῷον.
ankle: τὸ σφυρόν. (socket of joint), τὸ ἄρθρον.
announce: ἀγγέλλω, ἀπαγγέλλω, φημί.
annoy: grate upon, κνίζω (Hdt. and poet.).
another: other, ἄλλος, η, ον. (different) ἀλλοῖος, α, ον.
answer: ἀποκρίνομαι.
ant: ὁ μύρμηξ, ηκος.
any longer: use ἔτι.
ape: ὁ πίθηκος.
Aphrodītē: ἡ Ἀφροδίτη.
Apollodōrus: ὁ Ἀπολλόδωρος.
appear: show one's self, φαίνομαι (2 aor. pass. ἐφάνην).
appearance: to make an —, ἐπιφαίνομαι.
appetite: desire, spirit, ὁ θυμός.
apply: προσφέρω.
approach (vb.): *vide* 'come-up' or 'come toward'; (ascend), ἀναβαίνω.
approach (sb.): ἡ πρόσοδος.
approve: ἐπαινέω. impers. (it seems good), δοκεῖ.
Arabia: ἡ Ἀραβία.
archer: *vide* S. V., No. 6.
are-you-not? ἆρ' οὐ(κ) . . .;
Argos: τὸ Ἄργος.
arise: occur, γίγνομαι, (go, *vide* 'go' or 'come').
Aristarchus: ὁ Ἀρίσταρχος.
arithmetic: ἡ ἀριθμητική.
arm: *vide* S. V., No. 1.
in the — (bent or folded), ἐν ἀγκάλαις.
fore —, *vide* S. V., No. 1.
upper —, *vide* S. V., No. 1.
arms: armor, *vide* S. V., No. 6.
army: *vide* S. V., No. 6.
around (prep.): περί, acc. or dat.
— about, in a circle, κύκλῳ, ἐν κύκλῳ.
arrange: κοσμέω, διατίθημι. (dispose of), διατίθεμαι.
arrest: συλλαμβάνω.
arrive: ἀφικνέομαι.
arrow: ὁ οἰστός, τὸ τόξευμα.
Artaxerxes: ὁ Ἀρταξέρξης.
artery: ἡ ἀρτηρία.
as (adv.): ὡς. (like as, just as), καθάπερ, or dat. simply.
— (conj.), ὡς, ἐπεί, etc.; *vide* § 48.
— a-rule: ἐπίπαν, ὡς (τὸ) ἐπίπαν.
— if: — though, just as, ὥσπερ. (ironical), δήπου.
— it is: — it was, νῦν δέ.
— it were: ὥσπερ, ὥσπερ εἰ
— large as: — much as, ὅσος, η, ον. ἡλίκος, η, ον.

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as soon as: — — — ever, *ἐπεί* or *ἐπειδὴ τάχιστα*.
Ascanius: *ὁ Ἀσκάνιος*.
ashamed: to be —, *αἰσχύνομαι*.
ashes: *ἡ σποδός*.
Asia: *ἡ Ἀσία*.
ask: (question), *ἐρωτάω* (use 2 aor. *ἠρόμην*).
—, ask for, beg, *δέομαι*, *αἰτέω*, *ἀξιόω*. (pray for), *εὔχομαι*.
ass: *vide* S. V., No. 7.
assemble; (intr.), *συλλέγομαι* (2 aor. pass. *συνελέγην*); *συνέρχομαι*.
assembly: *ἡ ἐκκλησία*.
assume: *ὑπολαμβάνω*
Assyrian: Ἀσσύριος, *α*, *ον*.
astronomy: *ἡ ἀστρονομία*.
at: (of place), (in), *ἐν*, dat., or loc. case; (opposite), *κατά*, acc.; (near), *πρός*, dat., or *vide* 'by.'
— (of time), (toward or near), *πρός*, acc.; (during), *παρά*, acc.
— this (point, or, at this time), *ἐν τούτῳ*.
Athenians: *οἱ Ἀθηναῖοι*.
Athens: *αἱ Ἀθῆναι*. at Athens, *Ἀθήνησιν*.
Athos: *ὁ Ἄθως* (acc. *ω* or *ων*).
Atropos: *ἡ Ἄτροπος* (√*ἀ* and *τρέπω*).
attack (vb.): *ἐπιτίθεμαι*, c. dat.; *προσβάλλω* c. dat., or repeat prep.: *vide* § 65 (IV.).
— (sb.), *ἡ προσβολή*.
attempt: *πειράομαι*, *ἐπιχειρέω*.
attendant: *ὁ θεράπων*, *οντος*.
attention: to pay — to, *προσέχειν τὸν νοῦν* (*πρός*).
Attica: *ἡ Ἀττική*.
aunt: *vide* S. V. No. 2.
autumn: late autumn, *vide* S. V., No. 5.
avenge: *τιμωρέω* (dat of person avenged, acc. of person punished, and gen. of crime).
away-from-home: to be —, *ἀποδημέω*.
awkward: clumsy, left-handed, *σκαιός*, *ά*, *όν* (cf. *gauche*).

B

baby: child: *τὸ παιδίον*. (newborn), *τὸ βρέφος* (poet.).
back: (sb.), *τὸ νῶτον*.
—: on the (adj.), *ὕπτιος*, *α*, *ον*.
backward: *πάλιν* (also = again); back again, *ἀνάπαλιν*.
bad: *κακός*, *ή*, *όν*.
baggage: *vide* S. V., No. 6.
bald: *φαλακρός*, *ά*, *όν*.
ballot: pebble, *ἡ ψῆφος*.
banquet: (dinner), *τὸ δεῖπνον*. (symposium), *τὸ συμπόσιον*. *δαίς*, *δαιτός* (H.).
barbarous: barbarian (i. e. not Greek), *βάρβαρος*, *ον*. Accent § 78 (3).
bath: (bathing-place), *τὸ βαλανεῖον*.
bathe: *λούομαι*.
battle: *ἡ μάχη*.
be: *εἶναι*, *γίγνομαι*, often *ἔχω* and adv.
beam: (of wood), *ἡ δοκός* (accent § 74 (1)), *τὸ ξύλον*.
bear: (vb.), *φέρω* (√*fero*).

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bear along, *φέρω*.
— (sb.), *vide* S. V., No. 7.
beard: *vide* S. V., No. 1.
beast: *vide* S. V., No. 7.
— of-burden: *τὸ ὑποζύγιον*.
beat (strike): *τύπτω, παίω*. (conquer), *νικάω*.
because: *διότι, ὅτι, ἐπεί, ἐπειδή, ὡς*. *Vide* § 48.
become: *γίγνομαι*.
— king or queen, *ἐβασίλευσα*. *vide* § 24.
bed: *vide* S. V., No. 3.
bee: *ἡ μέλιττα*.
beeswax: *ὁ κηρός*.
befit (impers.): it befits, *πρέπει*.
before (prep.): *πρό*, gen.; *πρόσθεν*, gen; (beside), *παρά*, dat.
— (in oaths), *πρός*, gen.
— (adv.), *πρόσθεν*.
— (adj.), *πρότερος, α, ον*.
— (conj.), before that, *πρίν*, *vide* § 51 (*c*).
beg-of: *δέομαι, αἰτέω*.
begin: *ἄρχω*, or express by imperf. tense.
beginning: *ἡ ἀρχή*.
behind (adv.): *κατόπιν, ὄπισθεν, ὀπίσω*.
behold: *καθοράω, θεάομαι*.
believe: *πιστεύω, πείθομαι*.
belly: *vide* S. V., No. 1.
below: under (adv.), *κάτω*.
bend: *ἐπικάμπτω*.
— over: *ἐπικύπτω*.
beside: *παρά*, dat. (= rest); *παρά*, acc. (= motion).
between: *μεταξύ*, gen., or use *μέσος*.
bewail: *ὀδύρομαι*.
bid (order): *κελεύω*.
— (invite): *καλέω* (1 aor. pass. *ἐκλήθην*).
bind: *δέω* (fut. *δήσω*).
— around: *περιδέω*.
— together: *συνδέω*.
biologists: natural philosophers: *οἱ φυσικοί*.
bird: chicken: fowl: *ὁ (ἡ) ὄρνις, ὄρνιθος*.
black: to turn, *μελαίνομαι* (aor. *ἐμελάνθην*).
blanket: coarse cloak, *ὁ τρίβων, ωνος*.
blaze-up: *ἀναλάμπω*.
blessed, the: the happy dead, *οἱ μάκαρες* (*vide* 'blissful').
blind (vb.): *τυφλόω*.
— (adj.): *τυφλός, ή, όν*.
blissful: *εὐδαίμων, ον*; *ὁ, ἡ, τὸ μάκαρ, μάκαρος*.
blood: *vide* S. V. No. 1.
blow (upon): *ἐπιπνέω*.
boar: *vide* S. V., No. 7.
boat: *τὸ πλοῖον*. (ship), *ἡ ναῦς*. (light-boat), *ἡ ἄκατος*.
body: *τὸ σῶμα*.
Boeotia: *ἡ Βοιωτία*.
bold: unmoved, *ἀτρεμής, ές*.
bone: *vide* S. V., No. 1.
book: *ἡ βίβλος*. (volume), *τὸ βιβλίον*, or *ὁ λόγος*.
born: to be —, *γίγνομαι*.
borrow: [*κίχραμαι*, aor. *ἐχρησάμην*. (on usury), *δανείζομαι*.
bosom: fold of a garment: bay: *ὁ κόλπος*.
both (adj.): *ἄμφω*. *ἀμφότερος, α, ον*.

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both . . . and, καί . . . καί, or † τε . . . καί.
bow: *vide* S. V. No. 6.
bowman: archer, *vide* S. V., No. 6.
box-and-wrestle: παγκρατιάζω.
boy: child, ὁ παῖς, παιδός.
bravely: manfully, ἀνδρικῶς.
bread (wheat-loaf): ὁ ἄρτος.
break-the-law: παρανομέω.
breakfast (vb.): ἀριστάω.
— (sb.): luncheon: τὸ ἄριστον.
brick: ἡ πλίνθος.
bridge (vb.): γεφυρόω.
— (sb.): ἡ γέφυρα.
bring (bear): φέρω. (take), λαμβάνω. (bring safe, carry off), κομίζω.
— aid: βοηθέω, παραβοηθέω.
— forth: τίκτω.
— forward, against, upon, ἐπιφέρω.
— (lead): ἄγω, ἀνάγω, ἐπάγω.
— toward *or* down: προσάγω.
— up: educate: τρέφω (2 aor. pass. ἐτράφην).
bring suit (private suit): institute proceedings, λαγχάνω δίκην.
brooch: ἡ πόρπη. ἡ περόνη.
brother: *vide* S. V., No. 2.
bulge: or wave out, ἐκκυμαίνω.
bung up: shut close, συγκλείω.
burial: tomb, ὁ τάφος.
burn: καίω, κατακαίω.
— *or* scorch around, περικαίω.
— up, burn through, κατακαίω.
— up with, συγκατακαίω.
burrow: lurk in a den, φωλεύω.
burst forth: ῥήγνυμι (2 aor. pass. ἐρράγην).
bury: θάπτω, κατορύσσω.
but: (conj.) † δέ, ἀλλά.
— (adv.), *vide* 'only;' sometimes omit.
butcher: (also *cook*), ὁ μάγειρος.
butter: τὸ βούτυρον.
buy: ὠνέομαι, aor. ἐπριάμην.
by: (agent), ὑπό, gen.; or dat., alone; sometimes ἐκ, gen.
— (according to), κατά, acc.
— (alongside, near), παρά, dat. (rest); παρά, acc. (motion).
by means of: διά, acc., or dat. alone.
— (during), gen.; e. g. ἡμέρας, 'by day.'
— (in oaths), μά ('by,' or 'no, by . . .'); νή ('yes, by . . .') acc.; πρός, gen.
— one's self: ἐφ' ἑαυτοῦ, καθ' αὑτόν.
by-standers: οἱ παρόντες.
by this time: already, ἤδη.

C

call: (summon), καλέω.
— (name *or* address), καλέω, ὀνομάζω, προσείπον.
— out: ἀναβοάω.
— (an assembly), συλλέγω, συγκαλέω, ποιέω.
calm: fearless, ἀτρεμής, ές.
calmly: εὐκόλως.
camp: *vide* S. V., No. 6.
can: be able, δύναμαι, οἷός τε.
cannot, often use οὐκ ἔχω.

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capital city : ἡ μητρόπολις (genl. 'the mother city').
captain : *vide* S. V., No. 6.
captive : *vide* 'prisoner.'
capture : catch, λαμβάνω, αἱρέω with ἁλίσκομαι as pass.
care for : κήδομαι, gen. ; ἐπιμελέομαι, gen. ; φροντίζω, gen.
careful : ἐπιμελής, ές.
carefully : ἐπιμελῶς, ἐπιμελείᾳ.
careless : ἀμελής, ές, gen., or use ἀμελέω.
carry : bear, φέρω. (lead), ἄγω.
— home, off, away, ἀποφέρομαι, ἀποκομίζω, ἐκφέρω.
— off (i. e plunder), ἁρπάζω.
— out (for burial), ἐκφέρω.
— around, περιφέρω.
— into, εἰσφέρω.
Carthage : ἡ Καρχηδών, ονος.
Carthaginian: Καρχηδόνιος, α, ον.
case, to be the : use εἶναι, γίγνεσθαι, or ἔχειν with adv., e. g. ὧδε, οὕτως.
Cassandra : ἡ Κασσάνδρα.
cat : *vide* S. V., No. 7 ; ὁ (ἡ) αἴλουρος.
catch : λαμβάνω.
cause, offer : παρέχω.
cavalry : *vide* S. V., No. 6.
cave : τὸ ἄντρον.
cease : *vide* 'stop.'
centre : *vide* 'middle.'
century : ἡ ἑκατονταετηρίς, ίδος.
Cercasorus : ἡ Κερκάσωρος.
certain : (some one), τὶς, τὶ.
—, (sure), ἀσφαλής, ές.
certainty : τὸ ἀσφαλές. with — *or* clearness, σαφῶς.
chain : *vide* 'fetter.'
chair : *vide* S. V., No. 3.
challenge (vb.) : προκαλέομαι.
— (sb.) : ἡ πρόκλησις.
chance : to have a —, (impers.), παρεῖναι.
—, fortune, ἡ τύχη.
chanced, it : use τυγχάνω. *Vide* § 17.
change : metamorphose (vb.) : μεταβάλλω, μεταμορφόω (rare in active).
— over into (intr.), μεταβαίνω εἰς . . .
channel : ὁ αὐλών, ῶνος.
charge : accuse : κατηγορέω, dupl. gen. or τί τινος.
— : enjoin : ἐντέλλομαί (τινί τι).
— : run : θέω, ἐπιτρέχω.
chariot : τὸ ἅρμα.
charioteer : ὁ τροχηλάτης (poet.), √ τροχός, 'wheel,' and ἐλαύνω.
cheap : ἄξιος, α, ον (also = dear, lit. 'worth so much').
cheerfully : ἱλαρῶς.
cheer up (intr.) : θαρρέω.
Cheops : ὁ Χέοψ, οπος.
chest : breast : *vide* S. V., No. 1.
chick : nestling : young from egg : ὁ νεοσσός.
chicken : *vide* S. V., No. 8.
chief : ὁ ἄρχων, οντος.
child : ὁ παῖς, τὸ παιδίον, τὸ τέκνον.
choose : ἐπιλέγομαι. (take for one's self, αἱρέομαι).
Christ : ὁ ΧΡΙΣΤΟ'Σ.
Christopher : ὁ Χριστοφόρος. For accent see § 78 (1).
circumstances : omit, or use ταῦτα, or τὰ πράγματα.

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Cithaeron : ὁ Κιθαιρών, ῶνος.
city : ἡ πόλις.
clad lightly : half naked : in tunic only : γυμνός, ή, όν.
claim (as a right) : urge : ἀξιόω.
clap against : smite : κροτέω.
clap on : shut up : ἐπιτίθημι.
claw : hoof : finger nail : ὁ ὄνυξ, υχος.
clear : δῆλος, η, ον.
Clearchus : ὁ Κλέαρχος.
clerk : ὁ γραμματεύς.
cliff : rock, ἡ πέτρα.
climb up : ascend, ἀναβαίνω.
go up to, προσβαίνω.
cloak : τὸ ἱμάτιον.
close-fitting : σύμμετρος, ον.
clothes, ἡ ἐσθής, ῆτος, τὰ ἱμάτια.
cloud : *vide* S. V., No. 4.
clown : jester, ὁ γελωτοποιός.
Cnaeus : ὁ Γναῖος.
cock : rooster, *vide* S. V., No. 8.
— -crow : ἡ ἀλεκτοροφωνία (Aesop, Luc.).
cold : *vide* 'winter,' τὸ ψῦχος.
color : complexion : skin : ἡ χροιά χρόα, τὸ χρῶμα.
colts ; drawn by, πωλικός, ή, όν.
Columbus : ὁ Κόλομβος.
come : ἥκω, ἔρχομαι, ἀφικνέομαι.
— repeatedly, ἐπιφοιτάω, φοιτάω.
— = become : γίγνομαι.
—, to be, ἥκω.
—! (exclamation), φέρε. come then ! ἄγε δή. come now, φέρε δή.
— back again, ἐπανέρχομαι, ἥκω.
— on, ἐπέρχομαι.
come forth, advance, χωρέω, προσέρχομαι.
— in *or* to, εἰσέρχομαι, παρέρχομαι.
— into being, to arise, γίγνομαι.
— into such and such a condition, use intr. tenses of καθίστημι.
— upon *or* on, ἐπιγίγνομαι, παρίστημι.
comely : shapely, εὐειδής, ές.
command : (order), κελεύω. (lead), ἡγέομαι, ἄρχω.
commander : *vide* S. V., No. 6.
commend : ἐπαινέω.
commit : hand over, παραδίδωμι.
common : in common, κοινός, ή, όν.
communicate : converse with, διαλέγομαι.
companion : ὁ ἑταῖρος, or *vide* 'guest.'
company : the, tr. 'those present.'
compel : ἀναγκάζω or compds. ; βιάζομαι, mid. dep., or use ἀνάγκη.
complainant : ὁ κατήγορος, ὁ διώκων.
completely : *vide* 'all,' or adv. παντελῶς.
comrade : equal in age, ὁ ἡλικιώτης, or *vide* 'companion.'
conceal : κρύπτω.
concealed : to lie, κρύπτομαι.
concerned in : μεταίτιος, (a), ον, gen.
concerning : περί, gen.
conclude : συμβάλλω.
concoct : συγκροτέω.

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condemn : κατακρίνω.
condemnation : ἡ κατάγνωσις.
condition : to be in —, use ἔχω or διάκειμαι and adv.
— : nature : ἡ φύσις.
conduct (vb.) : *vide* 'lead.'
— (sb.), use article and ptc. of ποιέω.
conduit : drain : ravine : ἡ χαράδρα.
conference : to have a, talk, ἰέναι εἰς λόγους.
confess : ὁμολογέω.
confusion : ὁ θόρυβος.
conjecture : εἰκάζω.
conquer : νικάω.
consequently : therefore : ὥστε.
consider : *vide* 'think,' or σκοπέω.
conspicuous : ἐπίσημος, ον.
construct : *vide* 'make.'
continue (being *or* doing) : διατελέω with participle; *vide* § 17.
contrive : μηχανάομαι.
converse : διαλέγομαι.
cook : ὁ μάγειρος (fancy, of relishes), ὁ ὑψοποιός.
coppersmith : ὁ χαλκεύς.
copy (of book, etc.) : τὸ ἀντίγραφον.
Corinth, of : Corinthian : Κορίνθιος, α, ον.
corpse : ὁ νεκρός, ὁ ἀποθανών.
Cotta : ὁ Κόττας.
couch ; ἡ κλίνη.
could : opt. mood and ἄν, or see 'can.'
count : number : ἀριθμέω
countenance : τὸ πρόσωπον.
country : ἡ χώρα, ἡ γῆ. native —, πατρίς, ίδος.
from what — ? whence ? ποδαπός ; ἡ ; ὁν ;
court (of justice) : τὸ δικαστήριον
— (of king) : αἱ (τοῦ) βασιλέως θύραι. at court, παρὰ βασιλεῖ
cousin : *vide* S. V., No. 2.
cover up : ἐγκαλύπτομαι.
cover, lid (sb.) : τὸ πῶμα.
cow : *vide* S. V., No. 7.
cowardice : ἡ κακία, ἡ ἀνανδρία.
crescent : 'moon-shaped' : μηνοειδής, ές.
Cretan : Κρητικός, ή, όν.
Creüsa : ἡ Κρέουσα.
Crito : ὁ Κρίτων, ωνος.
crocodile : ὁ κροκόδειλος.
cross (vb.) : διαβαίνω.
crossing : ἡ διάβασις.
Crotona : ἡ Κρώτων, ωνος.
crow : sing : ᾄδω.
crowds, in : ἀθρόος, α, ον.
crown : chaplet : ὁ στέφανος.
— of head : ἡ κορυφή.
cruel : ὠμός, ή, όν.
cry like a child : to bleat : βληχάομαι.
cry out : φωνέω, κέκραγα (2 pf as pres.).
cubit : fore-arm : ὁ πῆχυς, εως
cuirass : *vide* S. V., No. 6.
cultivate : farm : γεωργέω.
cup : ἡ κύλιξ, ικος.
cure : heal : ἰάομαι.
cut : τέμνω. strike, κόπτω.
— into *or* upon : ἐπιτέμνω.
— off : ἀποτέμνω.
— out : ἐκτέμνω.
— through : διακόπτω, διατέμνω

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Cyclops : ὁ Κύκλωψ, ωπος.
cymbal : τὸ κύμβαλον.
—, to play the —s : κυμβαλίζω.
Cynic (adj.) : Κυνικός, ή, όν (√ κύων, 'dog').
Cyrus : ὁ Κῦρος.

D

dance : ὀρχέομαι.
dancer : use ptc. of 'dance.'
danger : ὁ κίνδυνος. without —, ἀκίνδυνος, ον.
dangerous : difficult : χαλεπός, ή, όν.
Darius : ὁ Δαρεῖος.
dark : darkness : ὁ σκότος, or use ἡ νύξ.
— (adj.), σκοτεινός ή, όν.
darning-needle : ἡ ἀκέστρα (late)
daughter : *vide* S. V., No. 2.
dawn : *vide* S. V., No. 4.
day : ἡ ἡμέρα. by day, ἡμέρας at daybreak, ἅμα τῇ ἡμέρᾳ.
dead (adj.) : νεκρός, ά, όν, ἀποθανών τεθνηκώς, or *vide* 'corpse.'
—, to be : *vide* 'die.'
death : ὁ θάνατος.
—, to put to : ἀποκτείνω. to be — — —, ἀποθνήσκω
decad : decade : ἡ δεκάς, άδος.
declare : *vide* 'say,' or διϊσχυρίζομαι.
decree : decide : κρίνω.
deep : βαθύς, εῖα, ύ.
defeated, to be : ἡττάομαι.
defendant : ὁ φεύγων.
dejection : ἡ ἀθυμία.
delicious : sweet : ἡδύς. εῖα, ύ.
deliver over : παραδίδωμι.
Dēlos : ἡ Δῆλος.
Delta : τὸ Δέλτα.
Democēdes : ὁ Δημοκήδης, ους.
Demosthenes : ὁ Δημοσθένης, ους.
deny : ἀρνέομαι, οὔ φημι.
depart : *vide* 'go away.'
deprive : ἀποστερέω.
depth : τὸ βάθος.
descend : *vide* 'go down.'
descent : ἡ κατάβασις.
describe : *vide* 'tell.'
deserted (adj.) : ἐρῆμος, (η), ον.
desire : *vide* 'wish.' (demand) αἰτέω.
despise : καταφρονέω, gen.
destroy : lose : ἀπόλλυμι. Mid. voice and 2 pf. act. = 'perish.'
detain : κατέχω.
determination : ἡ γνώμη.
determine (i. e. obtain by lot) : λαγχάνω.
devour : κατεσθίω.
dew : ἡ δρόσος.
dialect : *vide* 'voice, speech.'
Didymus : ὁ Δίδυμος, √ δύο. Accent, *vide* § 78, 3.
die : ἀποθνήσκω, (euphem.) τελευτάω, οἴχομαι.
different : ἀλλοῖος, α, ον, διάφορος, ον. Accent, § 78, 2.
differently : διαφερόντως.
difference : disagreement : τὸ διάφορον.
difficult : χαλεπός, ή, όν.
difficult of access : δυσπρόσοδος, ον.
difficulty, with : μόλις.
dig : dig up : ὀρύσσω.
— through (a wall) : διορύσσω, τοιχωρυχέω

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dine : δειπνέω.
dinner : τὸ δεῖπνον.
disciple : ὁ μαθητής √μανθάνω.
discourse : use λόγοι.
discover : *vide* 'find out.'
discussion : dispute : ἡ ἀμφισβήτησις.
disembark : ἀποβαίνω, ἐκβαίνω.
distance, in the : afar off : πόρρωθεν.
ditch : ἡ τάφρος.
divide : trv., αἱρέω, διαιρέω.
— : intr., σχίζομαι.
divine : θεῖος, α, ον.
do : πράσσω (make), ποιέω. do (a service) for, ὑπηρετέω. In pass. often use γίγνομαι.
doctor : physician : ὁ ἰατρός.
dog : ὁ (ἡ) κύων, κυνός. lap-dog, τὸ κυνίδιον.
door : ἡ θύρα.
double : διπλοῦς, ῆ, οῦν. — the size *or* number, διπλάσιος, α, ον.
drachma (19 cents) : ἡ δραχμή.
drag off : *vide* 'pull.'
draw : drag : draw up : ἕλκω.
drawback : need : ἡ ἔνδεια.
dress : outer cloak : τὸ ἱμάτιον. (raiment), ἡ στολή.
drink : πίνω. drink off, ἐκπίνω.
— one's fill : to go on drinking, ὑποπίνω (sc. εἰς τὸν κόρον).
drive : march : ἐλαύνω, ἡνιοχέω (√ἡνία, 'reins,' and ἔχω).
drop : let go : ἀφίημι, μεθίημι.
drug : τὸ φάρμακον.
drunk : μεθύων, ουσα, ον.
dry (adj.) : ξηρός, ά, όν. dry ground, τὸ ξηρόν, ἡ ξηρά.
dull (blunt) : ἀμβλύς, εῖα, ύ. cheerless, ἀτερπής, ές.
dumb (deaf and dumb) : κωφός, ή, όν.
during (time how long) : acc. case. ; διά, gen. ; κατά, acc. ; time in which, ἐν, dat., or use gen. abs.
dwarf : ὁ ἀνθρωπίσκος. Accent, § 74, 5.
dwell : dwell in : οἰκέω, ἐνοικέω, κατοικέω.
dwelling : house : ἡ οἰκία, ὁ οἶκος.

E

each : ἕκαστος, η, ον. — of two, ἑκάτερος, α, ον.
— other : gen. ἀλλήλων, or use reflex. pronouns.
eager (adj.) : πρόθυμος, ον.
eagle : *vide* S. V., No. 8.
ear : τὸ οὖς, ὠτός.
earth : ἡ γῆ.
easily : εὐπετῶς.
east : ἡ ἕως.
easy-going : ῥᾴθυμος, ον (√ῥᾴδιος and θυμός).
eat : ἐσθίω.
— up : κατεσθίω.
Echecrates : ὁ Ἐχεκράτης, ους.
eclipse : ἡ ἔκλειψις.
—, to suffer : ἐκλείπω.
educate : παιδεύω.
egg : τὸ ᾠόν (or ὠόν).
Egypt : ἡ Αἴγυπτος.
Egyptian : Αἰγύπτιος, α, ον.
—, to speak : Αἰγυπτιάζω.

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eighth : ὄγδοος, η, ον.
eightieth : ὀγδοηκοστός, ή, όν.
either . . . or : ἤ . . . ἤ.
elbow : ὁ ἀγκών, ῶνος.
elder : eldest : πρεσβύτερος, πρεσβύτατος.
elephant : ὁ ἐλέφας, αντος.
Eleven, the : οἱ Ἕνδεκα.
else : if not : otherwise : εἰ δὲ μή, ἄλλως.
— : other : ἄλλος, η, ον.
embalm : pickle : ταριχεύω.
enclosure : τὸ ἕρκος.
end (termination) : ἡ τελευτή (consummation), τὸ τέλος.
— of : top of : ἄκρος, α, ον.
Endymion : ὁ Ἐνδυμίων, ωνος.
enemy (*hostes*) : οἱ πολέμιοι. (*inimicus*), ὁ ἐχθρός.
enjoy : ἀπολαύω, c. gen.
enough : sufficiently (adv.) : ἱκανῶς
enter : *vide* 'go in.'
entice : ἐφέλκομαι, δελεάζω (allure by bait).
entrails : *vide* S. V., No. 1.
entreat : beg : δέομαι, c. gen. pers.
entrust : παραδίδομαι.
enumerate : καταριθμέομαι.
equal : ἴσος, η, ον.
equip : furnish : κατασκευάζω.
escape : ἀποφεύγω, ἀποδιδράσκω.
— the notice of : λανθάνω.
especially : μάλιστα.
esteem (vb.) : τιμάω, εὐδοκιμέω.
— (sb.) : ἡ τιμή.
esteemed : approved : δόκιμος, η, ον (Hdt. and poet.).
eternal : use phrase εἰς ἀεί = 'for ever.'
even (adv.) : καί. not even, οὐδέ.
evening : ἡ ἑσπέρα.
evil : κακός, ή, όν.
examine : ἐπισκοπέω. make examination, test, ἐξετάζω.
exceedingly : ἰσχυρῶς.
except : πλήν, c. gen.
exchange : ἡ ἀλλαγή.
exclaim : φημί, εἶπον. cry out, βοάω.
execute : *vide* 'put to death.'
expected, it is : χρή, ἐχρῆν (accent N. B.). it is the custom, ὁ νόμος ἐστίν.
expedition, to make an : στρατεύομαι.
experienced : ἔμπειρος, ον. σοφός, ή, όν.
expose : ἐκτίθημι.
expression, the : prefix neut article to words quoted; cf. § 8.
expressly : ἁπλῶς (Lat. *simpliciter*).
extinguish : σβέννυμι.
eye : *vide* S. V., No. 1.
eyebrow : *vide* S. V., No. 1.

F

face : *vide* S. V., No. 1.
fagot : τὸ φρύγανον.
fail : (Epic) δεύομαι, (Attic) δέομαι.
faith : *vide* 'pledge.'
fall : πίπτω. fall into, καταπίπτω εἰς.
— in, — together : συμπίπτω.
— upon, at, before : προσπίπτω. dat., or πρός, acc.

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fall from : ἐκπίπτω.
far (adv.) : πόρρω.
fare (on ferry boat) : τὸ ναῦλον.
— (vb.), to — so and so, πάσχειν ταῦτα or πράσσειν (οὕτως, εὖ, κακῶς, etc.).
farm : τὸ χωρίον.
farmer : ὁ γεωργός.
fashion : manner : ὁ τρόπος (√τρέπω). Accent, § 74.
fasten : προσαρτάω.
fatal : use οἴχομαι or τελευτάω.
fated, it is : χρεών (ἐστι).
Fates, the : αἱ Μοῖραι.
father : *vide* S. V., No. 2.
fathom : ἡ ὀργυιά (√ὀρέγω), also ὄργυια.
fear (vb.) : φοβέομαι, δέδοικα.
without — : ἀδεῶς.
fearful : φοβερός, ά, όν.
feast : ἑστιάω (act. = 'entertain'); ἑστιάομαι (dep. = 'to be entertained'); to dine, δειπνέω.
feather : τὸ πτερόν.
feel : perceive : αἰσθάνομαι.
fellow : τὶς, ὁ ἄνθρωπος. companion, ὁ ἑταῖρος.
— banqueters : *vide* 'guest.'
female : θῆλυς, εια, υ.
ferry-man : ὁ πορθμεύς.
fetch a blow : come down on : καθικνέομαι.
fetter (vb.) : δέω, δήσω, πηδάω (poet.).
— (sb.), ἡ πέδη (use pl.).
few : ὀλίγος η, ον (accent, exc. § 77, Notes).
fifty : πεντήκοντα.
—, a company of — men : ἡ πεντηκοστύς, ύος.
fig : τὸ σῦκον.
fight (vb.) : μάχομαι, dat., or πρός, acc.
fighting, capable of : μάχιμος, η, ον.
file : ἡ ῥίνη.
fill : πίμπλημι, πληρόω.
— full : ἀναπίμπλημι.
finally (adv.) : τὸ τέλος. Often use ptc. τελευτῶν.
find : εὑρίσκω. come upon, overtake, καταλαμβάνω.
— out : ἀνευρίσκω.
finger : *vide* S. V., No. 1.
fire : τὸ πῦρ. conflagration, ἡ ἔμπρησις, ἡ πυρκαιά.
first (adj.) : πρῶτος, η, ον.
—, at first (adv.) : πρῶτον, τὸ πρῶτον.
—, before, sooner : πρότερον.
in — place : use †μέν. e. g. τὸ μέν or τοῦτο μέν, cf. § 2.
fish : ὁ ἰχθύς ύος.
five : πέντε.
five hundred : πεντηκόσιοι, αι, α.
flat : broad : πλατύς, εῖα, ύ.
— on one's back, reclining : ὕπτιος, α, ον.
flee : φεύγω. escape, ἀποφεύγω.
flesh : *vide* S. V., No. 1. meat, τὸ κρέας, κρέως.
flight : *vide* S. V., No. 6.
fling : hurl : ῥίπτω.
fling down on top : ἐπικαταρριπτέω.
floods, in (adv.) : ἀστακτί (i. e. 'not in drops;' √σταγών = 'a drop').
floor : τὸ δάπεδον (H. and poet.).
flow : ῥέω.
— around about : περιρρέω

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follow: accompany: ἕπομαι, dat. or prep.
— after *or* with: συνέπομαι.
following, the: ὅδε, ἥδε, τόδε.
— size: so big: τοσόσδε, ήδε, όνδε.
— description: of such kind: τοιόσδε, άδε, ύνδε. Cf. τοιάδε, 'as follows;' τοιαῦτα, 'as aforesaid.'
fond of, to be: φιλέω.
foot: ὁ ποῦς, ποδός.
for (conj.): † γάρ.
— (prep.): (express. interest, benefit of), use dat. alone.
— sake of: ἕνεκα, gen.; διά, acc.; ὑπέρ, gen.
— (time how long): accus. alone, or διά c. gen.
— (price): gen. alone.
force: troops: *vide* S. V., No. 6.
force an entrance: εἰσβάλλω βίᾳ.
forehead: τὸ μέτωπον.
forget: ἐπιλανθάνομαι, aor. ἐπελαθόμην.
form (vb.): *vide* 'make.'
forsooth: † δή, δῆθεν, δήπου.
forthwith (adv.): εὐθύς, αὐτίκα.
four: τέσσαρες, α.
— footed: τετράπους, ουν (Lat. *quadrupes*).
— hundredth: τετρακοσιοστός, ή, όν.
— horse chariot: τὸ τέθριππον.
fourth: τέταρτος, η, ον.
fowl: *vide* 'bird.'
fox: *vide* S. V., No. 7.
frequently: πολλάκις.
friend: ὁ (ἡ) φίλος.
from (prep.): gen. alone; ἀπό, ἐκ, (of persons, παρά), all with gen.
—, out of: ἐκ, gen.
— (feelings, passions): ὑπό, gen.
— (the side of, from beside): παρά, gen. (of persons).
— (the direction of, Eng. 'toward): πρός, gen.
front: in front (adv.): ἔμπροσθεν. οἱ ἔμπροσθεν, 'those in front.'
— hall (also 'porter's room'): τὸ θυρωρεῖον.
frontier: boundary: ὁ ὅρος, τὰ μεθόρια.
fruitless: vain· μάταιος, α, ον.
fruitlessly: μάτην.
frying-pan: τὸ τήγανον.
full: full of: πλήρης, ες (exc. accent, § 79); πλέως, α, ων.
fuller (sb.): ὁ κναφεύς.
full-fledged: use ἄκρος, α, ον.
full-moon (adj.): πανσέληνος, ον.
funeral: ἡ ταφή, ἡ ἐκφορά (accent, § 73, II. 1).
furlong: τὸ στάδιον (in pl. masc. or neut.).
furniture: *vide* S. V., No. 3.
furnished with: use ἔχω.
further: πορρωτέρω, sometimes use adj. ἄλλος or πλείων.

G

gain attention: use 'pay attention,' τὸν νοῦν προσέχω.
gain (as a suit): win: νικάω.

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game : ἡ παιδιά.
—, to make — of, ἐπισκώπτω.
garlic : τὸ σκόροδον.
garrison-duty : ἡ φρουρά.
gate : αἱ πύλαι.
gather together : συλλέγω.
general : ὁ στρατηγός.
geometry : ἡ γεωμετρία.
German (adj.) : Γερμανικός, ή, όν.
The Germans, οἱ Γερμανοί.
gesticulate : χειρονομέω.
get back : ἀπολαμβάνω.
giant : ὁ γίγας, αντος.
gibbous : curved on each side : ἀμφίκυρτος, ον.
girl : *vide* 'young woman,' S. V., No. 2.
give : δίδωμι, παραδίδωμι.
— an opinion : ἀποδείκνυμαι τὴν γνώμην.
— back, up : ἀπυδίδωμι.
— over : παραδίδωμι.
— way : ἐκκλίνω.
glistening : μαρμάρεος, α, ον στίλβων, ουσα, ον.
go : ἔρχομαι, εἶμι, βαίνω, πορεύομαι.
— against : *vide* 'defeated.'
— ahead *or* before *or* on : προέρχομαι.
— around : περιέρχομαι.
— away, off : ἀπέρχομαι, ἄπειμι, ἀποίχομαι.
— down : καταβαίνω.
— in : enter : εἴσειμι, εἰσέρχομαι.
— on : pass by (as time) : πρόειμι.
— out : ἐξέρχομαι, ἔξειμι.
— through with : διεξέρχομαι.
go up : ἀναβαίνω.
going, to be : to be on the point of : μέλλω.
gone, to be : οἴχομαι.
goad : τὸ κέντρον.
goat : *vide* S. V., No. 7.
gobble down : *vide* 'eat up.'
goblet : ἡ κύλιξ, ικος.
god : ὁ θεός.
goddess : ἡ θεά, ἡ θεός.
godless : atheistic : ἄθεος, ον.
gold : ὁ χρυσός. money, τὰ χρήματα.
—, full of : χρυσῖτις, τιδος.
golden : χρυσοῦς, ῆ, οῦν.
golden-plumed : χρυσόκομος, ον.
good : ἀγαθός, ή, όν.
goose (sb.) : ὁ (ἡ) χήν, χηνός.
— (adj.) χήνειος, α, ον.
gracious : friendly : ὁ, ἡ, φιλόφρων, ονος. εὐμενής, ές.
grandfather : *vide* S. V., No. 2.
grandson (*vide* S. V., No. 2) : ὁ ὑϊδοῦς, οῦ (ὁ υἱωνός, H.)
grant : accomplish : use ἐπιτελέω.
granted, to be : use γίγνομαι.
grass : ἡ πόα.
grave : burial : ὁ τάφος.
great : large : μέγας, μεγάλη, μέγα.
greater part : τὸ πολύ. the majority, οἱ πολλοί.
greave : *vide* S. V., No. 6.
Greece : ἡ Ἑλλάς, άδος.
Greek (sb.) : ὁ Ἕλλην, ηνος.
— (adj.) : Ἑλληνικός, ή, όν.
grief : τὸ πένθος, ἡ λύπη.
grieved, to be : to take amiss : χαλεπῶς, βαρέως φέρω.

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ground: *vide* 'land,' 'farm.'
grow: increase: *αὐξάνομαι.*
—, i. e. 'make grow': use *φύω*, 'produce.'
— into: become: *γίγνομαι.*
— angry: *χαλεπαίνω, ὀργίζομαι.*
— cold: *ψύχομαι.*
— dark (impers.): *συσκοτάζει.*
— heavy: *βαρύνομαι.*
— hot: *θερμαίνομαι, φλέγω* (poet.).
— stiff: *πήγνυμαι.*
— sulky: *ἀγανακτέω.*
— thin: tr. to be thin.
— weary: use *βαρύνομαι* or *ἀπειρηκώς.*
— up, i. e. complete life: *τελεόομαι.*
guard: *vide* S. V., No. 6.
— (vb.): *φυλάσσω.*
guess, to make a: *εἰκάζω.*
guest: *ὁ δειπνῶν, ὁ συμπότης.*
— chamber: *vide* S. V., No. 3.
— friend: *ὁ ξένος* (i. e. 'a stranger').
guide: *vide* S. V., No. 6.
guilty: *αἴτιος, α, ον.*
Gypocentaurs: *οἱ Γυποκένταυροι.*

H

habits: manner: *ὁ τρόπος.*
Hades: *ὁ Ἅιδης, ὁ ἅδης.*
hail: *vide* S. V., No. 4.
hair: *ἡ θρίξ τριχός, ἡ κόμη. Vide* S. V., No. 1.
half-dead: *ὁ, ἡ ἡμιθνής, νῆτος.*
half-moon (adj.): *διχότομος, ον* (= 'cut in half'). Accent, § 78, 2.
halyard: *ἡ ὑπέρα* (use pl.).
hand: *ἡ χείρ, χειρός.*
— over (vb.): *παραδίδωμι.*
handle: treat: manage: *διατίθημι.*
handsome: *εὐπρεπής, ές.*
hang, to (intr.): to be suspended: *κρέμαμαι.*
—, to: to strangle one's self: *ἀπάγχομαι.*
happen (chance): *τυγχάνω.* occur, *γίγνομαι.* turn out, *συμβαίνω* (often impers.).
happiness: *ἡ εὐδαιμονία.*
happy, to account: congratulate, *μακαρίζω.*
hard: hard to bear: *χαλεπός, ή, όν.*
hare (sb.): *vide* S. V., No. 7.
—, of (adj.): *λαγῷος, α, ον. τὰ λαγῷα*, 'hare's meat,' 'delicacies.'
harm: to injure: *ἀδικέω, βλάπτω.*
—, to suffer: *πάσχω.*
haste: energy (sb.): *ἡ σπουδή.* Accent, § 73, 2, 1.
hasten (intr.): *ἐπείγομαι.*
hatch (peel off): *ἐκλέπω.*
hate: *μισέω.*
have: hold: *ἔχω.* Often use *ἐστί* and dat. of poss.
he, him, himself, etc.: *vide* § 9.
head: *vide* S. V., No. 1.
heal: *vide* 'cure.'
hear: *ἀκούω.*
heart: *ἡ καρδία*

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hearth : ἡ ἑστία.
heaven : *vide* S V., No. 4.
heaviness : τὸ βάρος.
heavy, to grow : βαρύνομαι.
heavy-armed soldier : ὁ ὁπλίτης. *vide* S. V., No. 6.
Hecatombaion : ὁ Ἑκατομβαιών, ῶνος.
Hector : ὁ Ἕκτωρ.
Hecuba : ἡ Ἑκάβη.
height : summit : extremity : τὸ ἄκρον.
Helen : ἡ Ἑλένη.
Helios : ὁ Ἥλιος.
helmet : *vide* S. V., No. 6.
helmsman : ὁ κυβερνήτης (Lat. *gubernator*).
hemlock : τὸ κώνειον.
hen : ἡ ἀλεκτορίς, ίδος or ἡ ἀλεκτρυών, and *vide* S. V., No. 8.
hence (from this place) : ἐνθένδε, ἐντεῦθεν.
— from this circumstance) : ἐκ τούτου.
Hephaestus : ὁ Ἥφαιστος.
Herakles (Hercules) : Ἡρακλῆς, έους.
herd, in a (adv.) : ἀγεληδόν.
here : ἐνταῦθα, ἐνθάδε, αὐτοῦ.
hereafter : again : αὖθις.
Hermes : Mercury : ὁ Ἑρμῆς.
Herodotus : ὁ Ἡρόδοτος.
Hesione : ἡ Ἡσιόνη.
hesitate : ὀκνέω.
hesitation, without : clearly (adv.) : σαφῶς.
high : ὑψηλός, ή, όν, or use μέγας.
—, on : raised up (adj.) : μετέωρος, ον (√ cf. Eng. *meteor*).
hire : to let : μισθόω. to have let to one, μισθόομαι.
his : *vide* § 9.
hither : δεῦρο, ἐνθάδε, ἐνταῦθα.
hold down : restrain : κατέχω.
hold out : stretch : ὀρέγω (poet.).
— — : endure : ἀντέχω.
hole : ἡ τρώγλη (√ τρώγω, 'gnaw').
hollow (vb.) : κοιλαίνω.
holy silence : ἡ εὐφημία.
home : *vide* 'house.'
—ward : οἴκαδε.
—, to be away from : ἀποδημέω.
—, to be at : to be in town : ἐπιδημέω.
Homer : ὁ Ὅμηρος.
honor : raise to honor (vb.) : τιμάω.
hoof : nail : ὁ ὄνυξ, υχος.
hope : ἐλπίζω.
horn : τὸ κέρας (κέρατος or κέρως)
horrors : τὰ δεινά.
horse : *vide* S. V., No. 7.
horseman : cavalry : *vide* S. V., No. 6.
hospitable : φιλόξενος, ον.
hot : θερμός, ή, όν.
house : ἡ οἰκία, ὁ οἶκος.
at the — of : use παρά and dat. of person.
housebreaker : burglar : *vide* S. V., No. 3.
household, of the (adj.) : οἰκεῖος, α, ον. οἱ οἰκεῖοι, 'those at home.'
house-top : τὸ τέγος (also = 'room').
how? (direct) : πῶς; ποίῳ τρόπῳ; (indirect, ὅπως).

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however: † μέντοι, † δέ.
how many? πόσος; η; ον; *vide* S. V., No. 9.
— much: ὅσος, η, ον (ind. quest. ὁπόσος, η, ον).
—soever: ὅπως (+ ἄν with subj.).
— that: ὡς + fin. verb after verbs of saying, etc., § 54.
huge: μέγας.
human: ἀνθρώπινος, η, ον.
humped: arched: κυρτός, ή, όν. (H.)
hunger: ὁ λιμός.
hunt: θηρεύω, θηράω.
hurl: ῥίπτω.
— from, down: ῥίπτω κατά c. gen.
husband: *vide* S. V., No. 2.
hut: ἡ στέγη, ἡ καλύβη, ἡ οἰκία.

I

I: ἐγώ, or pers. ending; *vide* § 9.
if: εἰ with indic. or opt.; ἐάν (ἤν, ἄν) with subj.; *vide* § 40.
ignoble: ἀγεννής, ές.
ignominiously: ἀτίμως καὶ αἰσχρῶς.
Ilium: *vide* 'Troy.'
ill, to be: νοσέω.
—, to fall: ἐνόσησα. *Vide* § 24.
image: ἡ εἰκών (√ cf. Eng. *iconoclastic*).
imitate: μιμέομαι.
imitation: ἡ μίμησις.
immediately: εὐθύς.
immortality: ἡ ἀθανασία.
impious: ἀσεβής, ές, ἄθεος, ον.
imported: ἐπακτός, όν (√ ἄγω).
impossible: ἀδύνατος, ον.
—, it is not possible: οὐκ ἔστιν.
impregnable: invulnerable: ἄρρηκτος, ον (√ ῥήγνυμι).
in: ἐν, dat.; 'in' is often contained in trans. verb; often tr. by participle.
— (time when): *vide* § 65 (vi.).
— (as to): acc. alone or dat. alone.
— (course of): διά, gen.
— place of: instead of: ἀντί, gen.
inasmuch as: ἅτε δή, or use † δέ.
inclination: judgment: γνώμη (√ γνω, cf. *know*).
incredible: ἄπιστος, ον, or use οὐ and πιστός, ή, όν.
indeed: † μέν (foll. by δέ).
India: ἡ Ἰνδία.
Indians: οἱ Ἰνδοί.
indignant, to be: to take ill: ἀγανακτέω, δυσφορέω, or use φέρω or ἔχω with adv. δεινῶς, χαλεπῶς, βαρέως.
induce: persuade: πείθω.
infantry: *vide* S. V., No. 6.
inferior: ἧσσων, ον, ἐλάσσων, ον.
inflict blows: ἐντείνω πληγάς (dat.).
inhabit: ἐνοικέω.
inhabitants: οἱ ἐνοικοῦντες.
injure: ἀδικέω.
inspect: ἐπισκοπέω, ἐφοράω.

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inquire: learn by inquiry: *πυνθάνομαι.*
insufficiently: badly: *φλαύρως.*
insult (vb.): *ὑβρίζω.*
interpreter: *ὁ ἑρμηνεύς.*
interrupt: rejoin: *ὑπολαμβάνω.*
inundation: flood: *ἡ ἐπίκλυσις, ὁ κατακλυσμός.*
Ion: *ὁ Ἴων, ωνος.*
Iphigenia: *ἡ Ἰφιγένεια.*
iron: *ὁ σίδηρος.*
irremediable: *ἀνήκεστος, ον.*
island: *ἡ νῆσος.*
islander (noun or adj.): *ὁ νησιώτης, ἡ νησιῶτις.*
it: itself: *vide* § 9.
Italy: *ἡ Ἰταλία, ἡ Ἑσπερία.*

J

Jamaica: *ἡ Ἰαμαϊκή.*
javelin: *τὸ ἀκόντιον, ἡ λόγχη* (poet.).
jaw: *ἡ γνάθος.*
Jocasta: *ἡ Ἰοκάστη.*
joined (being together): use *συνάγω* or *ἅμα . . . ὤν.*
journey (vb.): *ὁδοιπορέω* (√ *ὁδός*).
— (sb.): change of abode: *ἡ μετοίκησις* (√ *οἶκος*).
judge: *ὁ δικαστής, ὁ κριτής.*
jugglery: *ἡ τερατεία.*
jump: *πηδάω, ἅλλομαι.*
— down: *καταπηδάω.*
— — from: *ἐκπηδάω.*
— into: *εἰσάλλομαι.*
— on: *ἐνάλλομαι.*
— over: *ὑπεράλλομαι.*
— up: *ἐξανίστημι.*
jury: the judges: *οἱ δικασταί.*
just (adj.): *δίκαιος, α, ον.*
— as: *ὥσπερ,* sometimes use *ὅπερ, καθάπερ.*
— as if: *ὥσπερ.*
— in time: *ἐν καιρῷ.*
justice: *ἡ δίκη, ἡ δικαιοσύνη*
justly: *δικαίως.*

K

keen vision, of (adj.): *ὀξυδερκής, ές.*
keep (have): *ἔχω.*
— (rear): *τρέφω.*
— off: keep out: *ἀπείργω.*
— put away: guard: *φυλάττω.*
kill: *κτείνω.* As passive use *ἀποθνήσκω,* 'die.'
kindle beacon fires: *πυρσεύω.*
king: *ὁ βασιλεύς.*
—, to be: *βασιλεύω.*
—, to become: *ἐβασίλευσα,* cf. § 24.
kingly: royal: *βασίλειος, α, ον, βασιλικός, ή, όν.*
Kleodēmus: *ὁ Κλεόδημος.*
Klotho: *ἡ Κλωθώ, οῦς* (√ *κλώθω,* 'spin').
knee: *vide* S. V., No. 1.
knife: *ἡ μάχαιρα, κοπίς, ίδος.*
know: *οἶδα, γιγνώσκω* (√ *γνω*), *μανθάνω, ἐπίσταμαι.*
—, not — how: often use *οὐκ ἔχω ὅπως.*
—, to be conscious of: *συνειδέναι ἑαυτῷ.*
knowledge, without — of: use *λανθάνω.*
Kyniscus: *ὁ Κυνίσκος* (√ *κύων*).

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L

Labdacus: ὁ Λάβδακος.
Lachesis: ἡ Λάχεσις (√ λαγχάνω).
'lacos': λακός
ladder: stairs: *vide* S. V., No. 3.
Laius: ὁ Λάϊος.
Lama: ὁ Λάμας.
lame: χωλός, ή, όν.
lamp: *vide* S. V., No. 3.
Lampus: ὁ Λάμπος.
land: ἡ γῆ, ἡ χθών (poet.); a piece of land, τὸ χωρίον.
Laomedon: ὁ Λαομέδων, οντος
lap-dog: *vide* 'dog.'
large: great: μέγας, μεγάλη, μέγα.
last (adj.): τελευταῖος, α, ον.
— preceding: foregoing: use παρεληλυθώς, υῖα, ός.
—, at (adv.): (τὸ) τέλος.
later on: afterwards: μετὰ ταῦτα.
laugh: γελάω.
— at: καταγελάω, gen.; approvingly, ἐπιγελάω.
lawsuit: ἡ δίκη.
lawyer: ὁ συνήγορος.
lay (eggs): beget: τίκτω.
— hold of: *vide* 'take hold of.'
— out (for burial): προτίθεμαι.
lead: ἄγω. guide, ἡγέομαι, ὑφηγέομαι.
— (as a road): φέρω.
— out, back: ἐξάγω.
leaf: τὸ φύλλον
leap (forth): ἐκπηδάω.
leap over: *vide* 'jump.'
— upon: ἐπιπηδάω.
learn: know: μανθάνω.
— by inquiry: πυνθάνομαι.
—, perceive: αἰσθάνομαι.
learned: πολυμαθής, ές.
least (adj.): ἐλάχιστος, η, ον.
— (adv.): ἥκιστα.
—, at: †γε. if not, otherwise, εἰ δὲ μή.
not —: οὐχ ἥκιστα. καὶ δὴ καί, 'and above all.'
leave: leave behind: λείπω, καταλείπω.
— alone: let alone: allow: ἐάω.
left (hand): ἀριστερός, ά, όν. ἡ ἀριστερά.
leg: *vide* S. V., No. 1.
length (i. e. measure): τὸ μέτρον.
Leocorium: τὸ Λεωκόριον.
lest: μή.
let down: καθίημι.
— go: μεθίημι, ἀφίημι, καθίημι.
— in: ἐφίημι.
— be known: make plain: δηλόω.
level: ὁμαλός, ή, όν.
lick (around): περιλείχω.
lie: recline: κεῖμαι.
— down: lie out: κατάκειμαι, κατακλίνομαι.
life: ὁ βίος, ἡ ζωή, ἡ ψυχή (also 'soul'). affairs, τὰ πράγματα.
light: (sb.) τὸ φῶς φωτός.
light-armed: ψιλός, ή, όν. *Vide* S. V., No. 6.
lighten (make less heavy): κουφίζω.

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lighten (flash) : *ἀστράπτω*.
lightning : *vide* S. V., No. 4.
like (vb.) : *vide* 'wish.'
— (adj.) : *ὅμοιος*, dat., or *vide* 'resemble' *or* 'imitate.'
— as : *ὥσπερ*, *καθάπερ*.
in — manner : *ὡσαύτως*.
limbs : *τὰ κῶλα* (esp. 'legs'); *τὰ μέλη* (members).
linger : *διατρίβω* (sc. *χρόνον*), *μέλλω*, *βραδύνω*.
lip : *vide* S. V., No. 1.
listen : hear : *ἀκούω*.
listless : *ῥᾴθυμος*, *ον*.
little : *ὀλίγος*, *η*, *ον*, *μικρός*, *ά*, *όν*.
live : to be alive : *ζάω*. pass one's life, *ζάω*, *βιόω*, *διάγω*.
—, dwell : *οἰκέω*.
— out to the end : *καταβιόω*.
liver : *τὸ ἧπαρ*, *ἥπατος*.
loaded with : full of : *πλήρης*, *ες* (exc. in accent, § 79, 1).
lofty : *ὑψηλός*, *ή*, *όν*.
long : *μακρός ά*, *όν* (far); also use *μέγας* and *πολύς*.
— ago : *πάλαι*.
longer : *vide* 'more.'
look : *βλέπω*.
— at : *θεάομαι*.
— closely *or* intently : *ἀτενίζω*.
— down : *καθοράω*.
— into, toward, *or* at : *ἀποβλέπω εἰς* or *πρός*, acc.
lose : *ἀπόλλυμι* (*vide* 'destroy').
— *or* change (color) : *διαφθείρω*.
loss, to be at a : *ἀπορέω*.
love : friendship : *ἡ φιλία*.
— (vb.) : *φιλεω*, *στέργω*.
Lucian : *ὁ Λουκιανός*.
luncheon : breakfast : *τὸ ἄριστον*.

M

maiden : girl : *ἡ παρθένος*, *ἡ κόρη*.
maid-servant : *ἡ θεράπαινα*, *αἱ οἰκεῖαι* (S. V., No. 3).
mainland, dwellers on (sb. or adj.) : *ἠπειρώτης* (f. *ῶτις*).
make : do : *ποιέω*. render so and so, *ἀποδείκνυμι*.
— game of, ridicule : *σκώπτω*.
male (adj.) : *ἄρσην*, *εν*.
Maltese : *Μελιταῖος*, *α*, *ον*.
maltreat : *αἰκίζομαι*, aor. pass. *ᾠκίσθην*.
man : *ὁ ἀνήρ*, *ἀνδρός* (*vir*) ; *ὁ* (*ἡ*) *ἄνθρωπος* (*homo*).
mankind : *οἱ ἄνθρωποι*.
manner : *ὁ τρόπος* (accent, § 74, 2).
mantle : cloak : *τὸ ἱμάτιον*.
many : much : *πολύς*, *πολλή*, *πολύ* (*πλείων*, *πλεῖστος*).
march : *πορεύομαι*.
market-place : market : *ἡ ἀγορά*.
marry : *γαμέω*.
mast : *ὁ ἱστός* (√ *ἵστημι*).
master (despot) : *ὁ δεσπότης*, *ὁ κύριος*.
— (teacher) : *ὁ διδάσκαλος*.
matter : *τὸ πρᾶγμα*.
mean (wish to say) : *βούλομαι*.
— (signify, e. g. as a word) : *δύναμαι*.
means : device : *ἡ μηχανή*.
meanwhile : *ἐν τούτῳ*.
meat : *vide* 'flesh.'
medicine, the art of : *ἡ ἰατρική* (sc. *τέχνη*).
meet : *ἀπαντάω*, dat or c. prep.

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Megara: τὰ Μέγαρα. to —, Μέγαράδε.
member: part: τὸ μέρος.
Memphis: ἡ Μέμφις, εως and ιδος.
Menelāus: ὁ Μενέλεως, ω (accent, cf. Μενέλāος).
Menon: ὁ Μένων, ωνος.
men's apartments: *vide* S. V., No. 3.
mention: *vide* 'tell.'
mercenary: μισθοφόρος, ον (accent, § 78, 1).
merchantman: ἡ ὁλκάς, άδος (√ ἕλκω).
Merope: ἡ Μερόπη.
merry, to be: to make —: εὐφραίνομαι, τέρπομαι.
messengers: οἱ πρέσβεις, οἱ ἄγγελοι.
messmate: ὁ σύσσιτος.
methinks: δοκεῖ μοι.
midday: ἡ μεσημβρία.
middle, midst: μέσος, η, ον.
mighty: μέγας.
milk: τὸ γάλα, γάλακτος.
Miltiades: ὁ Μιλτιάδης.
mina (100 drachmae): ἡ μνᾶ.
miraculous: θεῖος α, ον (accent, § 77, 2).
mirror: τὸ κάτοπτρον.
miss: ἁμαρτάνω, ἀποτυγχάνω, παραλλάσσω, all c. gen.
misshapen: ἄμορφος, ον.
missile: τὸ βέλος.
mock: χλευάζω. σκώπτω. insult, ὑβρίζω.
monk: ὁ μοναχός (√ μόνος).
month: *vide* S. V., No. 5.
moon: *vide* S. V., No. 4.
moonlit: use λάμπω, 'shine.'
moor (vb.): ὁρμίζω. lie at anchor, ὁρμίζομαι.
more (adj.): μείζων, πλείων, sometimes use ἄλλος.
— (adv.): μᾶλλον, ἔτι.
no —, no longer: οὐκέτι. nor any longer, οὐδὲ . . . ἔτι πλεῖον.
nothing —: none the —: οὐδὲν ἔτι.
moreover: ἔτι, use καὶ δή, (resumptive) † τοίνυν.
and —, and what 's more: καὶ δὴ καί, καὶ μὴν (καί).
mortal (sb.): ὁ (ἡ) ἄνθρωπος,
mortality: tr. 'the being mortal.'
mother: *vide* S. V., No. 2.
mould (vb.): πλάσσω.
mount upon: ἀναβαίνω, ἐπιβαίνω.
mountain: τὸ ὄρος.
mouse: *vide* S. V., No. 7.
mouth: *vide* S. V., No. 1.
move: κινέω.
much: *vide* 'many.'
by —: πολλῷ.
mud: ὁ βόρβορος (accent, § 78, 3).
mule: ὁ (ἡ) ἡμίονος.
multitude: crowd: τὸ πλῆθος.
murderer: ὁ φονεύς (accent, § 76)
music: ἡ μουσική.
must: must needs: χρή, δεῖ, or use ἀνάγκη.
my: ἐμός, ή, όν, often article with noun, § 3 (*c*).
Mycenae; αἱ Μυκῆναι.
myself: *vide* § 9.
myrrh: ἡ σμύρνα (cf. μύρρα with Eng.).

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N

nail : spike : ὁ ἦλος.
name (sb.) : τὸ ὄνομα.
— (vb.) : ὀνομάζω.
named after : ἐπώνυμος, ον.
narrow : στενός, ή, όν.
nation : τὸ ἔθνος, τὸ γένος.
native : of the country (adj.) : ἐπιχώριος, α, ον.
naturally : εἰκότως, ὡς εἰκός (ἐστι).
nature : ἡ φύσις.
Naucratis : ἡ Ναύκρατις.
Nausimachus : ὁ Ναυσίμαχος.
near (adj.) : πλησίος, α, ον (exc. accent, § 77, 2).
— (adv.) : πλησίον, ἐγγύς, gen.
—, nearly : almost (adv.) : σχεδόν, σχεδόν τι, μόνον οὐ.
Nearchus : ὁ Νέαρχος.
necessary (adj.) : ἀναγκαῖος, α, ον.
•—, it is : ἀνάγκη ἐστί, δεῖ, χρή.
necessity : ἡ ἀνάγκη.
neck : *vide* S. V., No. 1.
need : ἡ ἔνδεια, or *vide* 'necessary.'
—, to be in: to have —: δέομαι.
must needs : δεῖ, ἔδει.
neglect : ἀμελέω, gen.
negotiate : πράσσω.
neighbor : ὁ γείτων. next —, see 'next.'
neither . . . nor : μήτε . . . μήτε, or οὔτε . . . οὔτε (*vide* § 18).
never : οὔποτε, μήποτε (*vide* § 18).
— yet : not yet : not at all : οὔπω.
nevertheless : ὅμως, καίτοι, οὐ μὴν ἀλλά, † μέντοι.
new : νέος, (α), ον.
—-born : νεογενής, ές.
next neighbor : ὁ πλησίον.
night : ἡ νύξ, νυκτός. by night, νυκτός or νύκτωρ.
Nile : ὁ Νεῖλος.
nine : ἐννέα.
ninety : ἐνενήκοντα.
Nitocris : ἡ Νίτωκρις.
no, none : οὐδείς, οὐδεμία, οὐδέν, or μηδείς. Sometimes use οὐ.
nobles : οἱ ἄριστοι, or use εὐγενής.
noblest : sup. of ἀγαθός.
noose : ὁ βρόχος.
nor : οὐδέ, or *vide* 'neither' *or* 'not.'
north (bear) : ἡ Ἄρκτος. (north-wind), ὁ βορέας.
—, of the : βόρειος, ον.
nose : *vide* S. V., No. 1.
not : οὐ, μή. *Vide* § 18.
— again : no longer : οὐκέτι.
— even : and —: but —: nor : οὐδέ, μηδέ (§ 18).
— only . . . but also : οὐ μόνον . . . ἀλλὰ καί.
— so! by no means! μηδαμῶς.
notch of the arrow : ἡ γλυφίς, ίδος (use pl.).
note : voice : τὸ φθέγμα.
nothing : (οὐδείς) οὐδέν.
notice : perceive : αἰσθάνομαι, (know) μανθάνω, (see) ὁράω. pay attention, προσέχω τὸν νοῦν.
now (at this time) : νῦν.
—! why! ἀλλά.

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now: now then (as conj. or conn. particle): † δέ, ἀλλά, † οὖν.
nowhere: οὐδαμοῦ.
number: ὁ ἀριθμός, or *vide* 'many.'
numerous: *vide* 'many.'
nurse: ἡ τροφός (√τρέφω). Accent, § 74, 1.
— (vb.): care for: ἐπιμελέομαι (fut. mid. -λήσομαι), gen.

O

oath: ὁ ὅρκος.
obedient: ὑπήκοος, ον (√ἀκούω).
obol (3 + cents): ὁ ὀβολός (⅙ of drachma).
obtain: hit upon: τυγχάνω, gen.
— terms: διαπράττομαι (e. g. σωτηρίαν).
occasion, to afford (vb.): παρέχω.
— (sb.), on one: ποτέ.
occur (happen): γίγνομαι.
— (come to mind): παρίσταμαι.
Ocean: Oceănus (esp. Atlantic): ὁ Ὠκεανός.
Odysseus (Ulysses): ὁ Ὀδυσσεύς.
Oedipus: ὁ Οἰδίπους, -ποδος.
Oenōne: ἡ Οἰνώνη.
of: gen. case.
— (concerning): περί, gen.
—, on account: διά, acc.
offer (i. e. try to give) use pres. stem of δίδωμι.
— for sale: sell: πωλέω.
— sacrifice: θύω, ἀποτελέω.
often: oftentimes: πολλάκις.
old (adv.): of old: πάλαι.
— (adj.): *vide* 'elder.'
—, of (adj.): παλαιός, ά, όν, ἀρχαῖος, α, ον, οἱ ἀρχαῖοι, the ancients.
—, anciently: in the olden time: τὸ ἀρχαῖον, τὸ παλαιόν.
— man: ὁ γέρων, οντος, ὁ πρεσβύτης.
— woman: *vide* S. V., No. 2.
Olympus: ὁ Ὄλυμπος.
on: ἐπί, dat. (or gen. always in some phrases, e. g. ἐφ' ἵππου), ἐν, dat.; (motion towards) κατά, acc.
on account of: διά, acc.
once (upon a time): ποτέ.
— (for all): ἅπαξ.
at —: εὐθύς.
one (numeral): εἷς, μία, ἕν.
— any one: τις, τι.
— day: ποτέ.
one another: ἀλλήλοιν, etc.
on high: *vide* 'high.'
only (adj.): μόνος, η, ον. (exc. accent, § 77, notes).
— (adv.): μόνον.
open (vb.): ἀνοίγω.
— (to the sky), adj.: ὑπαίθριος, α, ον.
opinion: ἡ γνώμη.
or: ἤ.
oracle: ὁ χρησμός (*the place* and *the answer*, τὸ μαντεῖον).
orator: ὁ ῥήτωρ.
order: προστάσσω.
in order to: ἵνα, ὡς, ὅπως (*vide* § 36).
ordinary: worthless: bad: φαῦλος, η, ον.

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Orontes: ὁ Ὀρόντας.
orphan: ὁ (ἡ) ὀρφανός.
Osiris: ὁ Ὄσιρις (εως or ιδος).
other: ἄλλος, η, ον. οἱ ἄλλοι, the rest.
— of two (or in contrasts): ἕτερος, α, ον.
otherwise: ἄλλως, εἰ δὲ μή.
our: ἡμέτερος, α, ον, or use article, *vide* § 3 (*c*).
— time, of: use article and νῦν.
outcome: consummation: τὸ τέλος.
out of: ἐκ, gen. through: διά, gen.
outline: ἡ περιγραφή.
outside of: ἔξω, gen. (adv. and prep.)
over: above (prep.): ὑπέρ, gen.
— head: above (adv.): ἄνω.
overflow banks (of Nile): πελαγίζω (√πέλαγος).
— (of a brook): ὑπεραίρω.
overtake: καταλαμβάνω.
owe: ὀφείλω.
ox: bull: cow: *vide* S. V., No. 7.
ox-spit: βυυπόρος ὀβελίσκος (accent, § 78, 1 and § 74, 5).

P

pain, to be in: ὠδίνω.
pair: τὸ ζεῦγος.
palisade: stockade: τὸ σταύρωμα.
Pandocus: ὁ Πανδόκος.
Paphlagonian: Παφλαγονικός, ή, όν.
parent: ὁ τοκεύς.
Paris, Alexander: ὁ Πάρις, ιδος.
parricidal: πατροκτόνος, ον (accent, § 78, 1).
part: τὸ μέρος, or use τις, τι.
particularly: (καὶ) μάλιστα, καί.
partly . . . partly: τοῦτο μὲν . . . τοῦτο δέ.
party: trans. 'the ones who.'
pass, to come to: *vide* 'occur.'
—: to get free of: παραλλάσσω.
— by: παριέναι. sail by, παραπλέω.
— through: διέρχομαι, διεξέρχομαι.
passenger (also fighting man on board ship): ὁ ἐπιβάτης.
pastry: τὰ πέμματα.
Patroclus: ὁ Πάτροκλος.
pay (cost): pay down: καταβάλλω, ἀποδίδωμι.
— up, back: ἀποδίδωμι.
— penalty: ἀποτίνω, or δίκην δίδωμι.
peace: ἡ εἰρήνη.
peak: ἡ κορυφή.
peep out: παρακύπτω.
Peloponnesus: ἡ Πελοπόννησος.
peninsular: χερσονησοειδής, ές.
peltast: targeteer: *vide* S. V., No. 6.
people: persons: οἱ ἄνθρωποι or use article and adv.
perceive (notice): αἰσθάνομαι. (enjoy), ἀπολαύω.
perfect (adj.): ἐντελής, ές.
perhaps: ἴσως.
perish: ἀπόλλυμαι and active 2 pf. ὄλωλα.

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peristyle : *vide* S. V., No. 3. ἡ αὐλή, 'the quadrangle;' τὸ περίστυλον, incl. 'the colonnade.'
perjury : ἡ ἐπιορκία, or ptc. of ἐπιορκέω.
permitted, it is : ἔξεστι.
perplexity, to be in : ἀπορέω (also mid. voice).
Persian (sb.) : ὁ Πέρσης.
— (adj.) : Περσικός, ή, όν.
persist : abide by : ἐμμένω.
personal investigation : use ἡ ἱστορία with ἡ ἀπόδειξις.
persuade : πείθω.
pestilence : ὁ λοιμός.
Phaeton : ὁ Φαέθων.
phalanx : *vide* S. V., No. 6.
Phanosthenes : ὁ Φανοσθένης, ους.
Philhellene : ὁ (ἡ) Φιλέλλην, ηνος.
Philoctetes : ὁ Φιλοκτήτης.
'philologian' : ὁ φιλόλογος.
Philopoemen : ὁ Φιλοποίμην.
philosopher : ὁ φιλόσοφος.
Phoenix : ὁ Φοῖνιξ.
Phrygian : ὁ Φρύξ, γός.
physician : ὁ ἰατρός.
pick up : ἀναιρέω, αἴρω.
picture : painting : ἡ γραφή.
pierce : goad : κεντέω.
pierced through : διάτορος, ον.
pig (boar, hog, sow) : ὁ (ἡ) ὗς, ὑός, also σῦς.
pillar (column) : ὁ κίων.
— (post with inscription) : ἡ στήλη (also — of Hercules).
pinch : πιέζω.
Pindar : ὁ Πίνδαρος.
pitted against, to be : to withstand : ἀνταίρω, πρός, acc. or mid. c. dat.
pity : οἰκτείρω, ἐλεέω.
place (vb.) : *vide* 'put.'
— (sb.) : ὁ τόπος, τὸ χωρίον.
plain : τὸ πεδίον.
plaintiff : prosecutor : ὁ διώκων
plan, to make *or* have a : μηχανᾶσθαί τι, or foll. by ὅπως or by acc. and inf.
plane-tree : ἡ πλάτανος.
plant (vb.) : φυτεύω.
plaster up : ἐπιπλάσσω.
— — inside : ἐμπλάσσω.
Plato : ὁ Πλάτων, ωνος.
platter : τὸ πινάκιον (usually = 'tablet').
play : παίζω.
play drunken tricks : παροινέω, impf. ἐπαρῴνουν (√ οἶνος).
pleased, to be : ἥδομαι (aor. ἥσθην), τέρπομαι.
pleases, it : seems good : δοκεῖ, also *vide* 'wish.'
pledge, to give a : δίδωμι τὴν πίστιν.
— one's health : προπίνω, dat.
plot against : ἐπιβουλεύω, dat.
plot of land : τὸ χωρίον.
plunder : ἁρπάζω.
poet : ὁ ποιητής.
point, to be on the — of : μέλλω, or fut. of given verb.
pole of wagon : ὁ ῥυμός.
Polītes : ὁ Πολίτης.
Polybus : ὁ Πόλυβος.
Polydōrus : ὁ Πολύδωρος.
Polyphēmus : ὁ Πολύφημος.
Pompey : ὁ Πομπήιος.
Pontus : ὁ Πόντος.
poor (adj.) : πένης, ητος.
— wretch : *vide* 'wretched.'

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porter: doorkeeper: *vide* S. V., No. 3.
portico: ἡ στοά.
possess: ἔχω, κέκτημαι.
—, to take possession: κατέχω.
possible, it is: ἐστί, ἔνεστι, ἔξεστι, οἷός τε (ἐστί).
pour in: tumble in (intr.): ἐμπίπτω.
pray: εὔχομαι.
precipitous: ἀπόκρημνος, ον.
present, to be: παρεῖναι. things present, τὰ παρόντα.
at —: *vide* 'now.'
— to: to give: δίδωμι, δωρέομαι (τί τινι, τινά τινι), παρέχω.
preservation: safety: ἡ σωτηρία.
Priam: ὁ Πρίαμος.
proboscis: ἡ προβοσκίς, ίδος.
proceed: πορεύομαι, προέρχομαι.
produced, to be: use γίγνομαι.
property: τὰ χρήματα. possessions, τὰ κτήματα. real estate, land, τὸ χωρίον.
prophet: soothsayer: ὁ μάντις, ὁ προφήτης.
proportion, in — to: κατὰ λόγον.
prosperous: εὐτυχής, ές.
provide: παρασκευάζω.
provisions: τὰ ἐπιτήδεια.
public: belonging to the 'deme:' δημόσιος, α, ον.
publish (a book): ἐκδίδωμι.
pull in contrary direction: drag off: ἀνθέλκω.
punish: *vide* 'avenge;' chastise, correct: κολάζω.
pursue: διώκω.
put: place: τίθημι, in pass. use κεῖμαι. to station: καθίστημι.
— away (vb.): ἀποτίθημι.
— — (adj.): ἀπόθετος, ον.
— before: serve: προτίθημι (pass. προκεῖμαι).
— in: ἐντίθημι. add in: προστίθημι.
— out: to blind: τυφλόω.
— to death: ἀποκτείνω, pass. ἀποθνήσκω.
pyramid: ἡ πυραμίς, ίδος.
Pyrrhus: ὁ Πύρρος.
Pythagoras: ὁ Πυθαγόρας.

Q

quantity, small: trans. 'a little.'
quarrel (vb.): ἐρίζω.
— (sb.): ἡ ἔρις, ιδυς, τὸ νεῖκος. enmity: ἡ ἔχθρα.
quarrelsome: φιλόνεικος, ον.
queen: ἡ βασίλεια.
—, to be: *or* king: βασιλεύω.
— to become: *or* king: ἐβασίλευσα (§ 24).
quickly: ταχύ, τάχα, ταχέως.
quick-moving: ἀιόλος, η, ον.
quiet (sb.): ἡ ἡσυχία.
quiver: *vide* S. V., No. 6.

R

race: *vide* S. V., No. 2.
radiant: λαμπρός, ά, όν. (√*lamp*).
rain: *vide* S. V., No. 4.
raise up: ἐπαίρω.

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ransom: τὸ λύτρον.
rare: scanty: σπάνιος, α, ον.
ravine: gully: ἡ χαράδρα.
reach: reach to: γίγνομαι πρός, dat.
— land: κατάγεσθαι (sc. εἰς τὸν λιμένα.
read: ἀναγιγνώσκω.
readily: εὐχερῶς, ῥᾳδίως.
ready, to be: μέλλω.
—, to make: prepare: ἑτοιμάζω, κατασκευάζω.
real: *vide* 'truth.'
rear (vb.): τρέφω.
rear, in the: behind (adv.): ὄπισθεν.
rebuke: scold: λοιδορέω, acc.; λοιδορέομαι, dat.; dep. aor. ἐλοιδορήθην.
recall: *vide* 'remember.'
— to mind: remind: ἀναμιμνήσκω.
receive: δέχομαι. (take, λαμβάνω.)
— into: εἰσδέχομαι.
recently: just now: ἄρτι, ἀρτίως.
reckon: reckon up: λογίζομαι.
— short: cheat: παραλογίζομαι.
reckoning (sb.): ὁ λογισμός.
recline: κατακλίνομαι.
rectangular: τετράγωνος, ον.
red, ἐρυθρός, ά, όν, πυρρός, ά, όν.
refuge, to take: escape: ἀποφεύγω.
refuse: οὐκ ἐθέλω.
regard: consider: νομίζω.
Regulus: ὁ Ῥήγουλος.
relate (vb.): *vide* 'tell,' 'say.'
release: *vide* 'give back.'
relentless: not to be turned aside: ἄτροπος, ον.
relish (fish, meat, sauce, dainties): τὸ ὄψον.
reluctant, to be: οὐκ ἐθέλω, ὀκνέω.
remain: μένω.
—, to be left over: περιεῖναι.
remarkable: wonderful: θαυμάσιος, α, ον,
remember: μέμνημαι. *Vide* § 26 (Caution).
remorse: repentance: ἡ μετάνοια.
repent: μετανοέω.
reply (vb.): εἶπον, ἀποκρίνομαι, ὑπολαμβάνω.
represent: *vide* 'imitate' (*in literature* use ποιέω).
reproach: reprove: μέμφομαι, aor. ἐμεμψάμην.
request: command (vb.): ἐντέλλομαι, dat.
—, prayer (sb.): ἡ εὐχή, (supplication) ἡ ἱκετεία.
rescue: σῴζω.
resemble, to: προσέοικα, dat., or use ὅμοιος, α, ον, dat.
resist: ἀντέχω, dat., or πρός, acc.; ἐναντιόομαι, dat.
resistless: *vide* 'relentless.'
resolve: δοκεῖ (impers.).
rest: to put down: κατατίθημι.
—, to stop for: ἀναπαύω. to lie down for —: κατακλίνομαι.
rest, the (adj.): *vide* 'other.'
restore: reinstate: ἀποκαθίστημι.
restrain: κατέχω.

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retreat (vb.): ἀποχωρέω, ἀπέρχομαι.
— (sb.): ἡ ἄφοδος.
return: come back: ἐπανέρχομαι. go away, ἀπέρχομαι.
in — for: ἀντί, gen.
reverend: σεμνός, ή, όν.
revile: *vide* 'rebuke.'
Rhodian: Ῥόδιος, α, ον.
rhythmically: ἐν ῥυθμῷ.
rich: πλούσιος, α, ον.
riddance: deliverance: ἡ ἀπαλλαγή.
ride: to be carried: ὀχέομαι (√ ἔχω). — on a horse, ἱππεύω.
rider: ὁ ἀναβάτης.
right, it is: δεῖ, χρή.
— (hand): δεξιός, ά, όν (ἡ δεξιά).
rise: ἀνίσταμαι.
— above surface: use ὑπερέχω with φαίνομαι.
river: ὁ ποταμός.
road: ἡ ὁδός.
roll: κυλινδέω.
— from, out: ἐκκυλίνδω.
Roman: Ῥωμαῖος, α, ον.
romance, lie (vb.): ψεύδομαι.
Rome: ἡ Ῥώμη.
roof: *vide* S. V., No. 3. τὸ τέγος, ἡ ὀροφή.
room: chamber: *vide* S. V., No. 3. τὸ οἴκημα, ὁ θάλαμος.
rooster: *vide* 'cock.'
rope: ὁ κάλως.
—, coil of: a small —: τὸ καλώδιον.
rosy-fingered: ῥοδοδάκτυλος, ον (H.).
round about; κύκλῳ.
royal: *vide* 'kingly.'
ruin: injure: λυμαίνομαι, aor. ἐλυμηνάμην.
rule: ἄρχω.
as a —: (ὡς) τὸ ἐπίπαν.
run (vb.): τρέχω, θέω.
— away: ἀποτρέχω.
— out upon: ἐπεκθέω, ἐπεκτρέχω.
to — to: προστρέχω.
— up: εἰστρέχω, προστρέχω.
—, course: (sb.) ὁ δρόμος. δρόμῳ, 'on a run.'
rush along: φέρομαι.
— in: εἰσπίπτω.

S

sabre: *vide* S. V., No. 6.
sacred: ἱερός, ά, όν, ἅγιος, α, ον.
safe (adj.): ἀσφαλής, ές.
to bring off —: ἀποσῴζω.
to come off —: ἀποσῴζομαι, aor. ἀπεσώθην.
safety: deliverance: ἡ σωτηρία.
sagacious: σοφός, ή, όν, φρόνιμος, (η), ον.
sail (vb.): πλέω.
— around: περιπλέω.
— away: ἀποπλέω.
— up along: ἀναπλέω.
— (sb.): τὸ ἱστίον.
salâm, to make a: προσκυνέω, acc.
same: ὁ αὐτός, etc.
at the — time (adv.): ἅμα.
Samian: Σάμιος, α, ον.
sauce: soup: ὁ ζωμός.
savage: raw: cruel: ὠμός, ή, όν.

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savages: οἱ βάρβαροι. Accent, § 78 (3).
save: σῴζω.
—: to get off safe (trv.): ἀποσῴζω.
to — a little: ἀποκερδαίνω.
savior: ὁ σωτήρ, ῆρος. The Savior: ὁ Σωτήρ.
savor: ἡ κνῖσα.
say: λέγω, φημί, εἶπον.
scale-covered: λεπιδωτός, ή, όν.
sceptre: τὸ σκῆπτρον.
scourge: μαστιγόω.
scream: κραυγάζω (colloq.); κέκραγα (pf. as pres.).
Scythian (sb. or adj.): ὁ Σκύθης.
sea: ἡ θάλασσα.
— (the high sea): ὁ πόντος.
— (the wide-spread): τὸ πέλαγος.
seams: cracks: τὰ ἀνεῳγμένα (√ ἀνοίγω, 'open').
search: ἐρευνάω.
season: ἡ ὥρα, ὁ καιρός.
second: δεύτερος, α, ον.
security: safety: ἡ ἀσφάλεια.
see: ὁράω, καθοράω, θεάομαι.
seem: δοκέω. ἔοικα, φαίνομαι.
— good: δοκεῖ.
seize: καταλαμβάνω.
— stealthily: filch away: ὑφαιρέω.
seldom: scarce (adj.): σπάνιος, α, ον.
self: use αὐτός (*vide* § 9), or use mid. voice.
—-possessed: ἐγκρατὴς ἑαυτοῦ.
senate: council: ἡ βουλή.
senator: ὁ βουλευτής.
send: πέμπω.
send away: ἀποπέμπω.
— down: καταπέμπω.
— for: summon: μεταπέμπομαι.
sensibly: φρονίμως.
servant: ὁ θεράπων, ὁ ὑπερέτης, ὁ διάκονος (√ cf. Eng. *deacon*).
house-— : ὁ οἰκέτης.
servitor: ὁ ὑπερέτης.
sesamè cake: ὁ σησαμοῦς, μοῦντος (sc. πλακοῦς).
set before: set out: *vide* 'put before.'
— down: *vide* 'put.'
— fire: ἅπτω, ὑφάπτω.
settle, define: ὁρίζω (√ cf. Eng. *horizon*).
—, arrange: διατίθεμαι (sc. τὰ πράγματα).
seven: ἑπτά.
seventeen: ἑπτακαίδεκα.
seventh: ἕβδομος, η, ον.
several: use τὶς.
shadow: ἡ σκιά.
shame: ἡ αἰσχύνη. for —, from —, ὑπ' αἰσχύνης.
shameful: use sup. of αἰσχρός.
sharp: ὀξύς, εῖα, ύ.
shave: ξυρέω.
shears: scissors: ἡ ψαλίς, ίδος.
shepherd: ὁ ποιμήν, ένος.
shield (sb.): *vide* S. V., No. 6.
—, to (vb.): to cover with a —: ὑπερασπίζω.
shine: λάμπω.
ship: ἡ ναῦς, τὸ πλοῖον.
shoot: τοξεύω.
shoot out: ἐκτοξεύω.
short; μικρός, ά, όν, βραχύς, εῖα, ύ.
shoulder: *vide* S. V., No. 1.

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shouting : ἡ κραυγή.
show : δείκνυμι, ἐπιδείκνυμι.
shudder : be rough : φρίσσω, use pf. πέφρικα as pres.
shut up : close : συγκλείω.
sick : *vide* 'ill.'
side : ἡ πλευρά (use pl.).
silence : ἡ ἡσυχία.
silent, become : σιωπάω.
similar : παραπλήσιος, α, ον.
sing : ᾄδω.
— the paean : παιωνίζω.
sink (intr.) : καταδύομαι.
sister : ἡ ἀδελφή (poet.).
sit : κάθημαι.
— down : καθίζω (act. also = 'set'), καθίζομαι.
situated, to be (of places) : κεῖμαι.
—, to be (of towns) : use οἰκέω or ναίω.
six hundred : ἑξακόσιοι, αι, α.
size : τὸ μέγεθος.
skeleton : ὁ κάναβος, and (late) τὸ σκελετόν (usu. = 'mummy').
skiff : τὸ σκαφίδιον. Accent, § 74 (5), and *vide* 'ship.'
skilful : ἔμπειρος, ον, σοφός, ή, όν.
skilled, to be : use οἶδα.
skim along : fly around : περιπέτομαι.
skin : hide : τὸ δέρμα, ἡ δορά.
— (of man) : ὁ χρώς, ωτός.
sky : heaven : *vide* S. V., No. 4.
slaughter : cut down (vb.) : κόπτω.
slave : servant : *vide* S. V., No. 3). ὁ δοῦλος, ὁ παῖς. house —, ὁ οἰκέτης.
slay : *vide* 'kill.'
sleep : καθεύδω.
sling (also 'sling-stone') : *vide* S. V., No. 6.
slinger : *vide* S. V., No. 6.
slip between : διαδύω or διαδύομαι.
— into : εἰσδύνω or εἰσδύομαι.
small : μικρός, ά, όν.
smile : μειδιάω.
— at : ἐπιμειδιάω (H., etc.). laugh at, -γελάω.
smite : παίω (in pres.), (in aor. act.) ἐπάταξα, aor. pas. ἐπλήγην.
smoke : ὁ καπνός.
smoke out : blacken with — : καπνίζω.
smother : choke : ἀποπνίγω.
snow : *vide* S. V., No. 4.
so : οὕτω(ς).
— then : *vide* 'therefore.'
— . . . as : οὕτω(ς) . . . ὥστε.
— that : ὥστε. *Vide* § 52.
— much : τοσοῦτος, τοσαύτη, τοσοῦτο.
—, to be : οὕτως ἔχω.
so-called : καλούμενος, η, ον.
Socrates : ὁ Σωκράτης, ους.
soldier : *vide* S. V., No. 6.
solitary : μόνος, η, ον.
some : τινές, ἔνιοι, αι, α.
— . . . others : use article with † μέν and † δέ.
— one : something : τις, τι.
—where : † που (enclitic).
—times : ἐνίοτε, or ἄλλοτε μέν foll. by ἄλλοτε δέ. So also τοτέ or ὅτε with † μέν and † δέ.
son : ὁ υἱός (metapl. also decl. as if from * υἱεύς) : sometimes use gen. case.

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song : τὸ μέλος : ἡ ᾠδή (cf. Eng. *ode* and *melody*).
soul : life : ἡ ψυχή.
sound (vb.) : (voice) φθέγγομαι, (trumpet) σαλπίζω, σημαίνω.
— (sb.) : ἡ φωνή.
sound : well (adj.) : ὑγιής, ές (acc. ὑγιᾶ).
south-wind : ὁ Νότος.
sovereign : tyrant : ὁ τύραννος.
sovereignty : absolute power : ἡ τυραννίς, ίδος.
space of time : fitting time : ὁ καιρός.
spare : φείδομαι, gen. (or foll. by μή, etc.).
speak : give utterance : φθέγγομαι.
spear : *vide* S. V., No. 6, or ἡ λόγχη.
speech : ἡ φωνή.
speed, at full : δρόμῳ.
spend (or, waste time) : διατρίβω.
spherical : σφαιροειδής, ές (√ σφαῖρα, 'ball').
spin : κλώθω. to — to *or* over, ἐπικλώθω.
spindle : ὁ ἄτρακτος.
spiritless : ἄθυμος, ον.
spite, in — of : βίᾳ, gen.
spot : place : ὁ τόπος.
sprain : twist (vb.) : στρέφω, 2 aor. pass. ἐστράφην.
Spring : *vide* S V., No. 5.
staff : cane : ἡ βακτηρία.
stand (intr.) : ἵσταμαι (also intr. in 2 aor., pf., and plpf. active).
— by, near : be present : παρεῖναι.
stand firm : use pf. of ἵστημι (for intr. use see above).
— over (intr.) : ἐφίσταμαι (also 2 aor., pf., and plpf. active).
— up : rise (intr.) : ἀνίσταμαι (also 2 aor., pf., and plpf. active).
star : *vide* S. V., No. 4.
start : set out : rush (intr.) : ὁρμάομαι, aor. ὡρμήθην.
— off (trv.) : send away : ἀφίημι.
statue : ὁ ἀνδριάς, άντος (√ ἀνήρ).
steadfastly : βεβαίως.
steal : κλέπτω.
— away : carry off : ἁρπάζω.
stiffen (intr.) : πήγνυμαι, 2 aor. ἐπάγην (also pf. act. πέπηγα).
still, quiet (adj.) : ἥσυχος, ον.
—, yet (adv.) : ἔτι.
—, also : καί.
stomach : belly : ἡ γαστήρ (exc. in accent, § 76 (*d*)).
stone : ὁ λίθος.
stop : check (trv.) : παύω, κατέχω, ἐπέχω, (put an end to : διαλύω).
— cease (intr.) : παύομαι.
— (i. e. leave an interval) : διαλείπω.
— (the water clock) : ἐπιλαμβάνω (e. g. ἐπίλαβε τὸ ὕδωρ).
storm : winter : rain : ὁ χειμών, ῶνος, also *vide* S. V., No. 4.
—, wet weather : ἡ ἐπομβρία.
— (vb.) : χειμάζω, in pass. 'to be tempest-tossed.'
story : tale : ὁ λόγος.
stout : παχύς, εῖα, ύ.

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straight through (adv.): *διαμπερές*.
— up: *ὀρθός, ή, όν*.
straighten out: *κατορθόω*.
strange (adj.): wonderful: *θαυμάσιος, α, ον*.
stranger: *ὁ ξένος*.
strangle: *ἄγχω*.
street: *ἡ ὁδός*.
strength: prowess: *ἠλκή*. *Vide* 'valiant.'
stride along: go: *βιβάω* or *βίβημι* (H. and poet.).
strife: *ἡ ἔρις, ιδος, τὸ νεῖκος*.
strike (vb.): *παίω* or *τύπτω* (in pres.); aor. *ἐπάταξα* (*πατάσσω*).
— (as lightning) *κατασκήπτω*.
— with terror: *vide* 'terrify.'
strip: strip off: *ἀποδύω, ἐκδύω*.
stroke: caress: *καταψάω*.
strong: *καρτερός, ά, όν, ἰσχυρός, ά, όν*.
stronghold: *τὸ ἰσχυρὸν χωρίον*.
Strymo: *ἡ Στρυμώ*.
subdue: master: *κρατέω*, gen.
such as: as great as: *ὅσος, η, ον*.
such (of what precedes): *τοιοῦτος, τοιαύτη, τοιοῦτο*.
— (of what follows): *τοιόσδε, άδε, όνδε*.
suddenly: all of a sudden: *ἐξαίφνης*.
suffer (pain): *ἀλγέω*.
—: to be affected: undergo: *πάσχω*. — distress: *ταλαιπωρέω*.
— disaster: be unlucky: *ἀτυχέω*.
sugar-loafed: pointed: *φοξός, ή, όν* (H.).
sulky, to grow: *ἀγανακτέω*.
summer: early summer: *vide* S. V., No. 5.
summon: *καλέω, μεταπέμπομαι*.
call together: *συγκαλέω, συλλέγω*.
sun: sunlight: *ὁ ἥλιος*.
Sun-town: *Ἡλίου πόλις*.
—-lit: use *ἔχω* and *ἥλιος*.
—-set: *ἡλίου δυσμαί*.
sup: dine: *δειπνέω*.
support: rear (vb.): *τρέφω*.
suppose: *οἶομαι, διανοέομαι*.
surely: use *ἀλλὰ μήν* at head of clause.
surprise: come upon: *καταλαμβάνω*.
surround: flow around: *περιρρέω*.
suspect: *ὑποπτεύω, ὑφοράομαι* (Lat. *suspicio*).
swear: *ὄμνυμι*.
— falsely: *ἐπιορκέω*, acc.
sweetmeats: *τὰ τραγήματα*.
Swell-foot: *ὁ Οἰδίπους, οδος*.
swift: *ταχύς, εῖα, ύ, ὠκύς, εῖα, ύ* (poet.).
—-footed: *ὠκύπους, πουν* (poet.).
swiftness: *ἡ ταχυτής, ῆτος*.
swine (hog, sow): *ὁ (ἡ) ὗς, ὑός*. *Vide* S. V., No. 7.
sword: *vide* S. V., No. 6.
syllable: (*ἡ συλλαβή*), *ἡ φωνή*.

T

table: *vide* S. V., No. 3.
tail: also 'rear of army:' *ἡ οὐρά*.

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take: λαμβάνω.
— with: lead: ἄγω.
over —: καταλαμβάνω.
— hold of: ἐπιλαμβάνομαι, gen. ἅπτομαι or ἐφάπτομαι, gen.
— off, away, from: ἀφαιρέομαι.
— out: ἐξαιρέω. 'that may be taken out,' ἐξαιρετός, ή, όν.
— place: *vide* 'occur.'
— up: ἀναιρέω.
taken, to be: captured: ἁλίσκομαι.
talk: λαλεῖν.
— with: διαλέγομαι.
—, to have a: εἰς λόγους ἐλθεῖν.
talkative: λάλος, (η) ον.
tall: *vide* 'large.'
tame: ἥμερος, ον.
Taochian: ὁ Τάοχος.
targeteer: *vide* S. V., No. 6.
Tartarus: ὁ Τάρταρος.
taste: γεύομαι, gen.
Tauri, the: οἱ Ταῦροι (ἐν Ταύροις, among the Taurians).
'taxis': ἡ τάξις.
taxiarch: ὁ ταξίαρχος, *vide* L. & S.
teach: διδάσκω.
tear (sb): τὸ δάκρυον.
tell: λέγω, εἶπον. — in detail: διέξειμι, διηγέομαι.
temple: ὁ νεώς, ὡ (the sacred precinct, τὸ ἱερόν).
ten: δέκα.
tent (vb.): σκηνόω.
tent (sb.): *vide* S. V., No 6.
terrible: δεινός, ή, όν. extreme, ἔσχατος, η, ον.
terrify: φοβέω, καταπλήσσω, 2 aor. pass. κατεπλάγην.
testimony: ἡ μαρτυρία.
than: gen. case alone; or ἤ.
thank-offerings: τὰ χαριστήρια.
that: *vide* § 11.
the: ὁ, ἡ, τό.
Thebes: αἱ Θῆβαι.
theft: ἡ κλοπή, accent, § 73 (II. 1).
their: *vide* § 9; often article with noun, *vide* § 3 (*c*).
them: *vide* § 9.
themselves: *vide* § 9.
then (time): τότε.
— (sequence), secondly, ἔπειτα δέ, then again τοῦτο δέ.
— (so then, therefore) † οὖν, † δή, † τοίνυν.
thence: from—: ἐκεῖθεν, αὐτόθεν.
there: ταύτῃ, ἐκεῖ.
thereafter: use ἔπειτα.
therefore: † οὖν, οὐκοῦν, † τοίνυν, διὰ ταῦτα, ὥστε.
thereupon: often turn freely, e. g. 'hearing this;' or 'seeing this;' or τότε δή.
Thersītes: ὁ Θερσίτης.
they: *vide* § 9.
thickness (i. e. width): τὸ εὖρος.
thigh: *vide* S. V., No. 1.
thin: scanty: σπάνιος, α, ον, ψεδνός, ή, όν (H.).
thing: usually expr. by neut. of adj., or τὸ χρῆμα.
think: οἶομαι, νομίζω, ἡγέομαι. have in mind: ἐννοέομαι, 1 aor. pass. ἐννοήθην.
think it fitting: expect: ἀξιόω.
thirst: ἡ δίψα, τὸ δίψος.
thirty: τριάκοντα.
this: οὗτος, αὕτη, τοῦτο, cf. § 9.
thither: ἐκεῖσε.

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thole-strap: ὁ τροπός (√τρέπω, accent, § 74,1); ὁ τροπωτήρ, a twisted leathern thong by which the oar was fastened.
thou: σύ.
thread: τὸ λίνον (esp. of Fates, H. and poet.).
threat: ἡ ἀπειλή.
threaten: ἀπειλέω.
three: τρεῖς, τρία.
— headed: τρικέφαλος, ον.
— thousand: τρισχίλιοι, αι, α.
through: by: from: ὑπό, gen.; partic. alone, § 15 (2).
— (space or time), διά, gen.
— (on account of, by reason of), διά, acc.
throw: βάλλω.
— aside: ἀπορρίπτω.
— around: περιβάλλω.
— down: pay down: κατατίθημι.
— one's self on: fall on: προσπίπτω.
thrown-down: fallen: πεσών, οὖσα, όν.
thumb: ὁ μέγας δάκτυλος.
thunder: *vide* S. V., No. 4.
— bolt: *vide* S. V., No. 4.
thus: so: οὕτω(ς).
tiger: *vide* S. V., No. 7.
time: ὁ χρόνος. fitting time, ὁ καιρός. hour, ἡ ὥρα.
Tissaphernes: ὁ Τισσαφέρνης, ους, heterocl. 1st decl.
Titans: οἱ Τιτᾶνες.
Titurius: ὁ Τιτούριος.
to: into: towards: εἰς (§ 63, VIII.) παρά, πρός, all c. acc.
— (of persons only), ὡς.
to: up to: ἐπί, acc., also ἐπί, c. gen. of *object towards which.*
to, in order —: ἵνα, ὡς, ὅπως, § 36.
to-day: τήμερον, σήμερον (√ἡμέρα.)
toe: *vide* S. V., No. 1.
together: ἅμα, or *dative* alone, ὁμοῦ.
toil: πονέω. without—, ἄπονος, ον.
tomb: ὁ τάφος.
to-morrow: αὔριον, ἡ αὔριον.
tongue: language: *vide* S. V.,
tooth: *vide* S. V., No. 1. [No. 1.
top of: at the furthest end: ἄκρος, α, ον.
torch (later 'lamp'): ἡ λαμπάς, άδος.
torture (vb.): βασανίζω (i. e. examine by torture).
towards: *vide* 'to.'
tower: ὁ πύργος, ἡ τύρσις.
town: to be in —: ἐπιδημέω.
—, to be out of: ἀποδημέω.
tragic-poet: ὁ τραγῳδοποιός, poet and actor, τραγῳδός.
travel: to (to arrive): ἀφικνέομαι.
treat: affect: διατίθημι.
— so and so: use πράσσω.
tree: τὸ δένδρον. τὰ δένδρα 'fruit trees'; ἡ ὕλη, 'wood, timber.'
tremendous: use superl. of μέγας.
trial (judicial): ἡ δίκη, ἡ κρίσις.
triangle: τὸ τρίγωνον.
trip up (trv.): ὑποσκελίζω (√σκέλος); (intr.): tumble, fall: σφάλλομαι.
trouble: to give trouble: πράγματα παρέχειν.
troublesome: λυπηρός, ά, όν.

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Troy: ἡ Τροία, τὸ Ἴλιον (also ἡ Ἴλιος).
true: ἀληθής, ές.
truly: ἀληθῶς or use τὰ ἀληθῆ.
trumpet: *vide* S. V., No. 6.
truth: ἡ ἀλήθεια, τὸ ἀληθές, τὰ ἀληθῆ.
try: πειράομαι or use imperf. of verb, cf. § 27.
tunic: ὁ χιτών, ῶνος.
turn (sb.): part: τὸ μέρος, ἐν μέρει 'in turn.'
— (vb.): τρέπω, στρέφω.
— about: to twist: διαστρέφω, 2 aor. pass. διεστράφην.
— around (intr.): μεταστρέφομαι, 2 aor. pass. μετεστράφην.
— aside: ἐκτρέπω.
— into: *vide* 'make,' 'become.'
tusk: ὁ χαλιόδους, δοντος.
twelve: δώδεκα.
twenty: εἴκοσι.
twenty-five: εἴκοσι πέντε.
twenty-five men: a division of —: ἡ ἐνωμοτία, but cf. L. & S.
twice: δίς.
two: δύο.
typhoon: ὁ τυφώς, ῶ.

U

ugly: disgraceful: αἰσχρός, ά, όν.
unable: tr. 'not able.'
unawares: use λανθάνω.
uncertain: ἄδηλος, ον.
uncle: *vide* S. V., No. 2.
uncover (one's head): ἐκκαλύπτομαι.
under (prep.): ὑπό, gen. (also c. acc.).
—, below (adv.): κάτω.
underground: κατάγειος, ον, ὑπόγειος, ον.
undermine: dig through: τοιχωρυχέω, διορύσσω.
understand: ἐπίσταμαι.
unfortunate: κακοδαίμων, ον.
unjust: ἄδικος, ον.
unjustly: ἀδίκως.
unlawful: use οὐ and θέμις.
unless: εἰ μή.
unluckily: δυστυχῶς.
unnoticed, to be: to escape attention: use λανθάνω c. acc.
unnumbered: ἀναρίθμητος, ον.
unoccupied: empty: κενός, ή, όν.
until (prep.): μέχρι, gen.
— (conj.): ἕως, μέχρι, ἕστε (ἄν); also after neg. (οὐ) πρίν, *vide* § 51 (*a*).
unwilling, to be: οὐκ ἐθέλειν.
up to this: εἰς τοῦτο.
upon: ἐπί, dat., gen. (gen. regularly in some phrases); ἐν, dat.
upper (adv.): ἄνω.
upper story: *vide* S. V., No. 3.
urge: claim: ἀξιόω.
urge on: encourage: παραμυθέομαι.
us: *vide* § 9.
use: χράομαι, dat.
useful: χρήσιμος, (η), ον.
usually: (ὡς) ἐπὶ τὸ πολύ.
utter (send a sound): ἵημι.
scream: κλάζω (poet.). *Vide* 'scream.'

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V

vacant : empty : κενός, ή, όν.
vain, in : μάτην.
valiant : strong : ἄλκιμος, (η), ον.
varied : of all sorts : παντοῖος, α, ον.
vault (sb.) : ὁ κύκλος (τοῦ οὐρανοῦ).
vein : *vide* S. V., No. 1.
vengeance, to take : *vide* 'avenge.'
verses : τὰ ἔπη.
very : often use superl. of adj. or adv. ; also πάνυ, μάλα, μάλιστα, λίαν, σφόδρα.
viand : *vide* 'relish.'
victorious : use pf. ptc. of νικάω.
victory : *vide* S. V., No. 6.
views (i. e. opinion or plan) · ἡ ἐπίνοια.
vine : ἡ ἄμπελος.
violence : ἡ βία. by — : πρὸς βίαν, or βίᾳ.
Virgil : ὁ Οὐεργίλιος, or Βεργίλιος.
visit (i. e. to come to) : ἀφικνέομαι, προσέρχομαι.
voice : ἡ φωνή.
voluntarily : use ἐθέλων, or ἑκῶν ἑκοῦσα, ἑκόν.
vow (not to), to (vb.) : use οὔ φημι.
voyage : ὁ πλοῦς.
vulture : ὁ γύψ, γῡπός.

W

wagon : ἡ ἅμαξα.
wail : dirge : ὁ θρῆνος.
wait for : expect : ἐλπίζω, ἀναμένω.
walk : βαδίζω. go : εἶμι. travel : ὁδοιπορέω.
— about : περιπατέω, περίειμι, περιέρχομαι.
— along : βαδίζω.
wall : *vide* S. V., No. 3 : ὁ τοῖχος.
wall off : ἀποτειχίζω. wall around : περιοικοδομέω.
want : *vide* 'wish,' 'need.'
wanting, to be : ἀπεῖναι, δεῖν.
war (sb.) : ὁ πόλεμος.
to wage — against (vb.) : προσπολεμέω, dat.
warm : θερμός, ή, όν, ἀλεεινός, ή, όν.
watch : τηρέω.
water : τὸ ὕδωρ, ὕδατος.
way (road) : ἡ ὁδός.
— (manner) : ὁ τρόπος.
wear away : rub out : ἐκτρίβω.
weave : ὑφαίνω.
week : say 'seven days (and seven nights).'
weep : δακρύω.
weight : τὸ βάρος.
well (sb.) : τὸ φρέαρ, ατος.
— (adv.) : εὖ, καλῶς. justly : δικαίως.
—, to be : εὖ ἔχειν.
—, to fare : εὖ πράττειν.
—! (excl.), or 'well! but'), often in transitions at head of clause : ἀλλά.
well-broken : χειροήθης, ες (exc. accent, *vide* § 79.
western (of evening) : in the west : Ἑσπέριος, α, ον, Ἕσπερος, ον.

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wet: (vb.): βρέχω.
what 's more: καὶ δὴ καί.
what sort of? (inter.): ποῖος; α; ον;
what sort (rel.): οἷος, α, ον.
wheel: ὁ τροχός (√τρέχω); accent, § 74.
wheel-shaped: τροχοειδής, ές.
when (temporal): *vide* § 51. use participle, or ὅτε, ἐπεί, etc., often gen. absolute.
— ever: ὅταν, ἐπήν, etc. w. subj., or ὅτε, etc., w. opt., § 51 (*b*).
— ? (inter.): πότε;
where (rel.): ὅπου, οὗ, ἐν ᾧ.
— ? (inter.): ποῦ;
whether? (inter. adj.): whether of two? πότερος; α; ον;
— ? (inter. adv.): πότερον;
— (indirect): εἰ. whether . . . or, εἴτε . . . εἴτε.
while (temporal): gen. abs. or *vide* § 51.
— (but): † δέ.
little —: use μικροῦ δεῖν.
whirl-aloft: μετεωρίζω.
— around: *vide* 'turn around;' curling around (as smoke): ἑλίσσομαι (H. and poet.).
whither: ὅποι.
who? which? what? (inter.): τίς; τί;
— (indirect): ὅστις ἥτις, ὅτι.
— (relative): ὅς, ἥ, ὅ.
— ever: ὅστις, ἥτις, ὅτι.
whole: ὅλος, η, ον.
why? τί; διὰ τί;
why! (excl.): ἀλλά.
wicked: roguish: πανοῦργος, ον.
wicker-shield: τὸ γέρρον.
widely (i. e. much): πολύ.
width: τὸ εὖρος.
wife: *vide* S. V., No. 2.
wild: ἄγριος, α, ον.
wild-beast: ὁ θήρ, θηρός.
will: desire (vb.): ἐθέλω, βούλομαι.
—: decree (sb.): τὸ δόγμα, τὸ θέλημα (Arist. & N. T.).
wind: ὁ ἄνεμος, τὸ πνεῦμα (also 'breath, spirit').
window: *vide* S. V., No. 3. ἡ θυρίς, ίδος
wine: ὁ οἶνος.
wing: ἡ πτέρυξ, υγος: *vide* S. V., No. 8.
— of army: *vide* S. V., No. 6.
winter: storm: ὁ χειμών, ῶνος: *vide* S. V., No. 5.
wintry: χειμέριος (α), ον.
wise: φρόνιμος (η), ον, σοφός, ή, όν.
wish (vb.): βούλομαι, ἐθέλω.
witch-craft: juggling: ἡ γοητεία.
with: use dat. alone, or, μετά c. gen., ἅμα, σύν (Xen. and poet.).
— (near): παρά, dat.
— (having): use ἔχων, λαβών, φέρων: *vide* § 15 (3).
withdraw: go away: ἀπιέναι.
within (adv.): ἔνδον, ἐντός (adv. or prep. c. gen.).
from —: ἔνδοθεν.
without: ἄνευ (gen.): or, οὐκ ἔχων.
— trouble: ἀπραγμόνως.
witness (person): ὁ μάρτυς, υρος
— (testimony): ἡ μαρτυρία.

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wolf: *vide* S. V., No. 7.
woman: *vide* S. V., No. 2.
women's apartments: *vide* S. V., No. 3.
wonder (sb.): τὸ θαῦμα.
wonderful: θαυμάσιος, α, ον.
wood: τὸ ξύλον.
—: forest: timber: ἡ ὕλη.
wooden: ξύλινος, (η), ον.
word: τὸ ἔπος.
articulate —: voice: ἡ φωνή.
work: τὸ ἔργον.
workshop: τὸ ἐργαστήριον.
world: universe: *vide* S. V., No. 4.
worn out, to be: use ἀπειρηκώς, νῖα, ός, from ἀπεῖπον.
worst: *vide* 'bad.'
worth: worthy of: ἄξιος, α, ον, c. gen.
— mention: ἀξιόλογος, ον.
— seeing: ἀξιοθέατος, ον.
wound (vb.): τιτρώσκω.
— (sb): τὸ ἕλκος, τὸ τραῦμα.
wretched (adj.), (as sb. = 'poor wretch'): ταλαίπωρος, ον.
write: γράφω.
writing (sb.): τὸ γράμμα.
writer: author: historian: ὁ συγγραφεύς, ὁ λογογράφος (= also 'speech-writer').
wrong-doing (injury): τὸ ἀδίκημα. (error): τὸ ἁμάρτημα.

X

Xanthias: ὁ Ξανθίας.
Xenophon: ὁ Ξενοφῶν, ῶντος.
Xerxes: ὁ Ξέρξης.

Y

year: *vide* S. V., No. 5.
yearly: κατὰ ἔτος.
yes: ναί.
'yes, but': use ἀλλά.
yet (still): ἔτι.
—: *vide* 'nevertheless.'
yoke (vb.): to put under the —: ὑποζεύγνυμι.
you: *vide* 'thou,' § 9.
young: τὸ τέκνον (√τίκτω) (nestling from egg, ὁ νεοσσός).
— man: youth: ὁ νεανίας, ὁ νεανίσκος. Accent, § 74 (5).
your: (thine, σός, σή, σόν. your, ὑμέτερος, α, ον).

Z

Zeno: ὁ Ζήνων, ωνος.
Zenophilus: ὁ Ζηνόφιλος.
Zeus: Ζεύς, Διός.

☞ The genitive of nouns in ης (ας) is not indicated in the first declension.

The genitive of nouns in ις is not indicated when it is εως.

The genitive of nouns in ων, ωρ, ην, etc. (liquid stems of 3d decl.), is not indicated unless the vowel is long in the stem.

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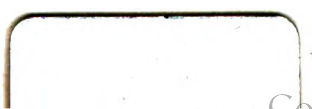

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